

The Advent Review

AND HERALD OF THE SABBATH.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

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THE PRIZE BEYOND.

PERISHING splendors, pass away;
Vanish, ye glories that decay;
Onward I haste, and cannot stay,
Mine is the rest to come.
Not for me are the joys that fleet,
Not for me is the music sweet,
Mine be the tears at Jesus' feet,
Mine the eternal home.

Not for me the glittering gem,
Not for me the diadem,
No delight can I find in them,
Since my Lord was crowned with thorns:
Mine the tears that pilgrims know,
Mine be their portion of toil and woe,
Mine be the way that my Lord did go,
And the cross that he hath borne.

Not for me is the trump of fame,
Brawling abroad my worthless name,
Telling the story ever the same
Of pride and vanity;
Mine be the toil, the sighs, the tears,
Mine be the weary, wasting years,
Mine be the hope when Christ appears
I shall his glory see.

—Baptist Union.

The Sermon.

I charge thee therefore, before God, and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom; PREACH THE WORD. 2 Tim. 4:1, 2.

HEAR YE HIM.

BY ELDER D. M. CANRIGHT.

TEXT: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen." Matt. 28:19, 20.

THE above words contain the great commission of our Saviour, by the authority of which, his apostles then, and his ministers ever since, were to go out and preach the gospel to all nations. But what shall they teach? The Master's instruction is plain: Teach them, says he, to observe all things whatsoever I have commanded you. Thus, he refers their minds back to the lessons which he had given, and to the instruction which he had imparted, to them during his ministry. These they are now to remember and carry out.

It stands out as a prominent fact in the history of our Lord that, at the very beginning of his ministry, he chose his twelve apostles. See Matt. 3 and 4. These he kept constantly with him during the three years and a half of his ministry. Why did he do this? He did not need them to help him. They preached but little, or none, themselves. The reason is evident, viz., that he might prepare them by his instruction for the great work of preaching the gospel to the nations, which work they were to enter upon immediately after his ascension to Heaven.

Christ unfolded to the people his doctrines cautiously, as they were able to receive them; but to the disciples he expounded them more fully, that they might know what to teach in the future. "And with many such parables spake he the word unto them, as they were able to hear it. But without a parable spake he not unto them; and when they were alone, he expounded all things to his disciples." Mark 4:33, 34. Paul says, "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." Heb. 2:3. This shows that the gospel which the apostles taught was the same as that which Christ

began to unfold during his ministry. Indeed, the very object of that ministry was to introduce and inculcate the principles of the gospel which was soon to be heralded to the world. Thus Luke says, "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it." Luke 16:16.

The doctrine of Christ's kingdom, then, began to be preached from John's time; and thus Peter, when he opens the gospel to the Gentiles at the house of Cornelius, says, "That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached." Acts 10:37. Where did this word of the gospel begin? At the baptism which John preached. And so Luke says, "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach." Acts 1:1. Christ, then, simply began that which his apostles afterward carried out.

When Judas had fallen and another apostle was to be chosen in his stead, Peter said, "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection" Acts 1:21, 22. They must find a man who had been with them from the baptism of John, during the whole ministry of Christ. Why was this? The reason is evident, namely, that being acquainted with all the doctrine and truths which Christ had taught he might be prepared to correctly teach the gospel to others.

Let us carefully examine, then, what Christ did teach his disciples. In Matt. 5:1, we read, "And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him." Here the Master retires away from the multitude, as was the custom with teachers in those days. He sat down, and his disciples came and sat at his feet. There were John, Peter, James, Jude, &c., sitting before him ready to listen to his gracious words. "And he opened his mouth and taught them saying." Verse 2. In his last commission he tells them to go and teach all nations to observe all things which he had commanded them. Hence we shall now listen with deep interest to what he says. He begins by saying, "Blessed are the poor in spirit, for theirs is the kingdom of Heaven." Verse 3.

That these are gospel truths to be taught to every nation no one will deny. They are not things which are simply to be taught to the Jews in the two or three remaining years of the old dispensation. Thus he goes on, "Blessed are they that mourn;" "Blessed are the meek;" "Blessed are the merciful;" "Blessed are the pure in heart;" "Blessed are the peacemakers;" "Blessed are they which are persecuted;" "Ye are the salt of the earth;" "Ye are the light of the world." And thus he continues through this whole sermon. Every sentence furnishes a good text for a gospel discourse. Indeed, this sermon on the mount contains the very heart and essence of every gospel truth. In closing that wonderful sermon he says, "Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." Matt. 7:24.

When a governor or president enters upon his administration, the first thing he does is to deliver his inaugural address. This is looked for with great interest, because it is expected to set forth the principles upon which the new administration will be conducted. So Christ's sermon on the mount may be called his great inaugural for the gospel dispensation. It was delivered at the very beginning of his ministry, delivered to those who in the future were to be the great expounders of his gospel to

the nations. It is the greatest summary of truth that the world ever heard. We therefore look to it with the deepest interest to ascertain how he instructs his disciples to teach concerning the law which his Father had previously given.

Does he tell them that it is abolished, and no longer to be regarded or taught, and that they must teach a new law? or does he instruct them to obey it, and to teach others to do the same? These are important questions; and we would naturally expect that the great Teacher would not pass it by unnoticed. Now listen to his words: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Matt. 5:17, 18.

Of what law is he speaking? Evidently not some new law of his which he was about to give, but an old law with which they were all familiar, the one associated with the prophets. "I am not come to destroy the law," he says. Manifestly the law which already existed; for it would be nonsense to say that he had not come to destroy his own law which he was then about to give. It was a law already written, and one written with jots and tittles. But jots and tittles were a part of the Hebrew language, and no other. The old law, the decalogue, was written at that time in the Hebrew language, and contained jots and tittles; but none of the teachings of Christ were written at that time; and when they were it was in the Greek language, which contains neither jots nor tittles. Hence, beyond a doubt, he is speaking of the law which existed in the old dispensation. Of this fact we have positive proof. To leave no doubt of what law he is speaking, Christ quotes the sixth and seventh commandments of the decalogue, "Ye have heard that it was said by them of old time, Thou shalt not kill." Verse 21. "Ye have heard that it was said by them of old time, Thou shalt not commit adultery." Verse 27. The law, then, under consideration is the ten commandments. As this was given from Heaven in such a solemn manner by his Father, and had occupied so important a place under the old dispensation, it was to be expected that he would particularly instruct his disciples what to teach concerning it in the gospel dispensation.

Now listen carefully: "Think not," says he, "that I have come to destroy the law or the prophets." Peter, James, John, do not get the idea that I design to destroy either the law or the prophets. Because I have set aside the traditions of the Pharisees and have introduced many new truths, do not, therefore, conclude that I mean to set aside the law of my Father. That this is his meaning, his words plainly show. He says, "I am not come to destroy." To destroy is thus defined by Webster: 1. "To unbuild, to pull down. 2. To ruin, to bring to nought, to put an end to." Christ says he has not come to destroy the law; that is, to unbuild it, to pull it down, or to put an end to it; for that is what destroy means. The Greek word here rendered to destroy, is *katalusai*, and is defined by Greenfield thus: "To loose, to dissolve; that is, to destroy, demolish, overthrow, throw down." Matt. 24:2; 26:61. *Met.*, to render vain or null, abrogate; to unloose one's girdle, &c., for the night." This gives the exact meaning of the word. It means to dissolve, to abrogate, to render null, to loose the binding force of, as one would unloose his girdle.

Now Christ says he is not come to do any of these things to the law, to break it, to render it null, or to unloose its claims. This idea is brought out more forcibly in other translations. Thus Norton translates it: "Think not that I am come to annul the law or the prophets. I am not come to

annul, but to perfect." Dickenson renders it: "Imagine not that I have appeared to subvert the law or the prophets. I am not come to subvert, but to establish." Murdock's translation of the Syriac Testament says: "Do not suppose that I have come to subvert the law or the prophets." The Emphatic Diaglott renders it: "Think not that I have come to subvert the law or the prophets. I have come, not to subvert, but to establish." Dr. Geo. Campbell says, "Think not that I am come to subvert the law or the prophets. I am come, not to subvert, but to ratify." So many other translations. No language could have more plainly expressed the idea that Christ had not come to abolish the law.

Having told the disciples what he had not come to do, he next tells them what his object was touching the law and the prophets. He says, I am come to fulfill them. To fulfill, Webster says, is to "accomplish, or carry into effect." To fulfill the law, was to do what the law required. That this is the meaning of fulfill is evident from the Bible itself. Jesus said to John, "It becometh us to fulfill all righteousness." Matt. 3:15. That is, to do everything that is right. Is a thing ended when it is fulfilled? Then Christ taught John that it became them to end all righteousness. How absurd! But does not a law end when it is fulfilled? We answer, No. Read Gal. 6:2: "Bear ye one another's burdens, and so fulfill the law of Christ." Did the law of Christ end when it was fulfilled? If so, it was abolished in the days of the apostles. Rom. 2:25-27, is a good illustration of the meaning of the word fulfill: "For circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision." Verse 25. Here keeping the law is contrasted with the breaking of the law. "And shall not circumcision which is by nature, if it fulfill the law, judge thee, who by the letter and circumcision dost transgress the law?" Verse 27. And here fulfilling the law is contrasted with transgressing the law; so that to fulfill the law is to keep that law instead of transgressing it. Now I will show that keeping a moral law cannot possibly bring it to an end. To illustrate: The law said, "Honor thy father and thy mother." The first time Jesus honored his parents he fulfilled this law, did he not? Certainly. Well, did that law end then? Was he under no further obligations to honor his parents? Or, after he had fulfilled that law all his life in honoring them, did that terminate that law so that others are under no obligations to honor their parents? How absurd.

Now take the Sabbath commandment. It required the sacred observance of the seventh day. When Christ had kept one Sabbath he had fulfilled that law. Did the law end there and then, so that he was not bound to keep the next Sabbath? If so, the law ended, not at the cross, but many years before, the very moment that Christ had once kept it. Who believes this? Can we not see that to obey a moral precept once, twice, or a thousand times, does not lessen our obligation to continue to do so?

Fulfilling a prophecy is quite a different thing. The prophecy said that Christ should be born in Bethlehem. The moment he was born there, that prophecy was fulfilled and never had to be fulfilled again; and so of all prophecies. But not so of the moral law. Obeying it once does not end the obligation. "Thou shalt not kill." Refraining from murder one day fulfills what the law requires. Can we then murder the next day? No; it must be fulfilled just the same the next day, and so on forever. Men do not consider what they are doing when they argue that the moral law died by limitation, because it was fulfilled by Christ.

That Christ here teaches, not the aboli-

tion of the law, but its perpetuity, is manifest from what follows. Thus he continues: "For verily I say unto you." He is now to give the reason for what he had previously stated, viz., that he had not come to destroy the law. Why had he not come to destroy it? Because, verily I say unto you, that is, *emphatically* I tell you, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Notice that there are two "tills" in this verse. 1. "Till heaven and earth pass." 2. "Till all be fulfilled." What does this language teach? Our opponents claim that it simply means this; that no part of the law was to pass away till it was all fulfilled, which was accomplished when Christ died upon the cross, about three years after he uttered these words. But this would be an absurd and unnatural use of language. He first says, "Till heaven and earth pass." Well, 1800 years have gone since then, and heaven and earth have not passed yet. In two comparative statements the stronger statement is always placed last. Thus I say, I will not preach here again for three weeks, no, not for three months. Now how unnatural for me to reverse this and say, I will not preach here for three months, no, not for three weeks. No speaker ever used language in that manner. But our opponents' position represents Christ as saying, For 1800 years, not a jot or tittle shall pass from the law, till three years from now! Can we suppose that our Lord talked such nonsense? No, indeed; this is not his meaning. The second "till" is stronger and reaches beyond the first till. 1. The law shall not pass away till heaven and earth pass. 2. It shall not pass till all be fulfilled. All what? Of what is he speaking? Of the law and the prophets. I have not come to destroy the law or the prophets, but to fulfill. To fulfill what? Both the law and the prophets. Hence the term fulfill applies to the prophets. No part of the law shall pass till these are all fulfilled. Were the prophets all fulfilled at the death of Christ? No, indeed. Will they all be fulfilled when heaven and earth pass away? Of course not; for there are many of the prophecies which relate to the new earth, to the eternal world, and to things beyond the passing away of the heavens and the earth. See Isa. 66:22, 23; Dan. 12:2, 3, and many others.

That Christ's language does include the prophecies, none can doubt who will look a moment at the original. Christ says, nothing shall pass from the law till all be fulfilled. Does the word *all* refer to the law, meaning *all the law*? *Law* is a noun, and *all* is an adjective. If the word *all* qualifies *law*, then according to the laws of grammar, the adjective must agree with its noun in number, gender, and case. The Greek word rendered *law* is *nomou*, a noun in the singular number, masculine gender, genitive case. The Greek word for *all* is *panta*, an adjective in the plural number, neuter gender, nominative case. Hence, it will be seen that *all* cannot possibly refer to the law, because it agrees with it neither in number, gender, nor case. It should be translated *all things*, and so several translations give it.

Norton's translation renders it thus, "Not till heaven and earth pass away, shall the smallest letter or stroke pass away from the law; no, not till *all things* are ended." This gives the correct idea. It shall not pass away while heaven and earth stand; no, not even till all things spoken of by the prophets have been fulfilled which will take us far into the eternal world.

On this phrase John Wesley makes the following just criticism:—

"One jot or tittle shall in no wise pass, till heaven and earth pass; or as it is expressed immediately after, *heos an panta genetai*, till all (or rather all things) be fulfilled, till the consummation of all things. Here is, therefore, no room for that poor evasion (with which some have delighted themselves greatly) that 'no part of the law was to pass away, till *all the law* was fulfilled; but it has been fulfilled by Christ; and therefore now must pass for the gospel to be established.' Not so; the word *all* does not mean all the law, but all things in the universe; as neither has the term *fulfilled*, any reference to the law, but to all things in heaven and earth."—*Wesley's Sermon on the Law*. Matt. 5:17-20.

Panta, here rendered *all*, is translated "all things" 156 times in the New Testament. Here are two examples: "Believ-

ing *all things* which are in the law and in the prophets." Acts 24:14. "Whom the heaven must receive until the times of restitution of *all things* which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3:21. These texts illustrate the meaning of Christ's language.

Not one jot or tittle shall pass from the law till heaven and earth pass away, no, not till all things written both in the law and in the prophets are fulfilled, which carries the law entire through and beyond the gospel dispensation. That this is the true meaning of Christ's language is positively proved by the following verse: "Whoever *therefore*." Now he draws a conclusion from what he had previously stated. What is his conclusion? Is it that the law need not be obeyed? No, indeed. "Whoever, therefore, shall break one of these *least commandments*, and shall teach men so, he shall be called the least in the kingdom of Heaven; but whoever shall *do and teach* them, the same shall be called great in the kingdom of Heaven." Verse 19. As much as to say, Peter, James, and John, you are soon going out to teach men. Do not you break one of these commandments yourselves, nor do you teach others so; for if you do, you shall be least in the kingdom of Heaven; but if you will obey them yourselves, and teach others to do it, you shall be great in the kingdom of Heaven.

What is meant by the term "kingdom of Heaven." Manifestly the same that Christ meant when he said to Peter, "And I will give unto thee the keys of the kingdom of Heaven; and whatsoever thou shalt bind on earth shall be bound in Heaven; and whatsoever thou shalt loose on earth shall be loosed in Heaven." Matt. 16:19. The kingdom of Heaven manifestly refers to the church of Christ in the gospel age. And so the language in our text, beyond controversy, applies this side of the cross. It is a false and foolish assumption that Christ, in this language, simply referred to how the law should be regarded in the old dispensation.

The term, "kingdom of Heaven," is never applied to the Jewish age. Christ was not preparing his apostles for teachers under the old dispensation, but as heralds of the kingdom of Christ. Indeed, nothing could be plainer than that the language which we have been giving in Christ's sermon upon the mountain does apply in the gospel dispensation. Christ is instructing them very carefully what they shall teach when they go out to disciple all nations.

What, then, does he instruct them to do and teach concerning the law? His words are unmistakable. "Whoever, therefore, shall break one of these *least commandments* and shall teach men so, shall be called least in the kingdom of Heaven." Least commandment supposes that there are greater ones. Turning to Matt. 22:36-40, we read: "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." There are two great commandments, 1. To love God supremely, and 2. To love our neighbor as ourselves. These were not new commandments as given by Christ; but were given in the old law by Moses. The first, in Deut. 6:5, and second, in Lev. 19:18. Says Christ, "On these two commandments hang *ALL* the law." He does not say all the law *used* to hang on these two commandments, but I have now dropped it all. Nor does he say, nine-tenths of the law hangs upon them; but he says, *all* the law hangs upon them. Love to God includes the first four; and love to our neighbor the last six. Therefore, of these lesser ones, that is, the ten commandments, Christ speaks when he says: "Whoever shall break one of these *least commandments*." How could language be stronger than this? 1. Jesus indorses and ratifies the law as a whole, in stating that he did not come to destroy it. 2. He indorses every commandment in the ten, even to the least one of them, "Whoever shall break one of these *least commandments*." 3. He indorses every letter in the law. "Not one jot," says he, "shall pass away." A jot is the smallest letter in the Hebrew language. 4. He indorses even the smallest tip of a letter. Says he, "Not one tittle shall pass away."

Thus, by the authority of Jesus Christ

our Lord, we have the law of the Father entire, brought over into the gospel dispensation, without any change. Some say that we have no authority in the New Testament for observing the seventh-day Sabbath. But we ask, Was not the Sabbath one of the commandments? Certainly it was. Then Christ's language covers this one. "Whoever shall break one of these *least commandments*." The Sabbath is one of them, and hence is included in Christ's words. But more than that; not one letter, or even a corner of a letter, was changed in the whole law. Every jot and tittle stands and reads just as it did before, and will so stand while heaven and earth stand. So says our Lord, and so we believe. Hence that law still reads, "The seventh day is the Sabbath of the Lord thy God."

But Jesus does not leave this important subject here. He continues, "For I say unto you," Peter, James, John, you, my disciples, "that except your righteousness shall exceed the righteousness of the scribes and Pharisees ye shall in no case enter into the kingdom of Heaven." Righteousness is keeping the law. Thus, Moses says: And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." Deut. 6:25. "Hearken unto me, ye that know righteousness, the people in whose heart is my law." Isa. 51:7. "For all my commandments are righteousness." Ps. 119:172.

Righteousness, then, is perfect obedience to God's law. But says one, the very thing that Christ condemned the Pharisees for was their strict obedience to the law. No, my friend, that is a sad mistake. Read, Matt. 15:1-9: "Then came to Jesus scribes and Pharisees." Here is the very class under consideration. Now notice what he says about their keeping the commandments. "Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and mother; and, He that curseth father or mother, let him die the death. But ye say, Whoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your traditions. Ye hypocrites! well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines, the commandments of men."

This is the way they kept God's law; that is, they did not keep it at all. They very piously regarded their own traditions, but God's law they sat aside. Stephen charges them with the same thing. "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye. Who have received the law by the disposition of angels, and have not kept it." Acts 7:51, 53. They pretended to keep God's law; but it was a hypocritical pretension. They did not do it. Hence Christ warns his disciples carefully upon this point, saying, "Except your righteousness," that is, your obedience to this law, "shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven." If they do not keep that law any better than the Pharisees did, they will be shut out of the kingdom.

Now to leave them without any doubt, he takes up two of the ten commandments and illustrates by them what he meant concerning the whole law. "Ye have heard that it was said by them of old time, Thou shalt not kill; and whoever shall kill shall be in danger of the judgment; but I say unto you, That whoever is angry with his brother without a cause, shall be in danger of the judgment." Verses 21, 22. The law said, Thou shalt not kill. The Pharisees had taught that a man must actually take life to break this commandment; but Jesus tells them that the commandment is broader than that, extending even to the motives of the heart. Whoever should entertain anger in his heart against his brother was a murderer, and had broken that law. Again he says, "Ye have heard that it was said by them of old time, Thou shalt not commit adul-

tery; but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Verses 27, 28.

Here the same principle is brought out. It was not simply the positive act of adultery that broke this commandment, but even the desire entertained in the heart. Mark, Christ is not giving some new law touching adultery, murder, &c.; but is simply stating what is, and always had been, the meaning of the law. He showed that it extended much farther than the doctors had said it did. Thus he fulfilled what the prophet had foretold of him, "He will magnify the law, and make it honorable." Isa. 42:21. He was not to abolish the law and give a new one; but was to magnify and make it honorable. To magnify a thing is to make it appear larger than it appeared before; to cause it to be seen more clearly. And this is just what Christ did do touching God's law.

And now to show beyond a possibility of a mistake that the instructions of Christ in this sermon do apply this side of the cross, in the gospel dispensation, notice what he says of the law of Moses, that is, the ceremonial law. After having finished his instructions concerning the moral law, teaching its perpetuity in the strongest terms, he now takes up the law of Moses, and sets it all aside, and directs his apostles to teach others not to regard it. Thus he says: "It hath been said, Whoever shall put away his wife, let him give her a writing of divorcement." Matt. 5:31. This language may be found in Deut. 24:1, in the ceremonial law of Moses. It allowed a man to divorce his wife for a very slight cause. Now what does the Master say? "But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery." Verse 32. Thus he sets aside the law.

"Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths." Verse 33. Here is another quotation from that law, which may be found in Numbers 30:2. What does he say about this? "But I say unto you, Swear not at all." Verse 34. Thus he mows this right down.

Again, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth." This is found, not in the ten commandments, but in Exodus 21:24. Now hear how the Lord abolishes this. "But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." Verses 38, 39. This is just the opposite of what Moses had said.

Take another illustration: "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy." Verse 43. This may be found, not in the decalogue, but in Deut. 23:6. Now listen to Christ: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Verse 44. Thus he goes right through the law of Moses, and in the most summary manner sets it all aside. This clearly shows that Christ recognized the difference between the moral law and ceremonial law in the old dispensation.

But even the ceremonial law was obligatory until the cross. Christ himself carefully observed all its requirements and taught others to until it expired upon the cross. Hence, what he here privately taught his disciples did not apply till after the cross. Hence, when he says of the moral law, "Whoever shall break one of these *least commandments*," &c., he means, whosoever in the gospel dispensation shall do it.

Now to prove that our position is correct, and that we have rightly interpreted the instruction of Christ to his apostles, let us follow them as they go out in after years to preach the gospel and see how they understood his teachings concerning the decalogue.

James was one of the apostles who sat at Jesus' feet and listened to this sermon. Thirty years afterward he writes his general epistle to the brethren scattered abroad. In this chapter (2:8-12) he says, "If ye fulfill the royal law," &c. Thus he introduces the subject of the law in almost the very words that Christ did, who said, I am come to fulfill the law. So James says: "If ye fulfill the royal law according to the Scriptures, Thou shalt love thy neighbor as thyself, ye do well; but if ye have respect

to persons, ye commit sin, and are convinced of the law as transgressors; for whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2: 8-10. How exactly James repeats the lesson of his Master! Christ said whoever should break one of the least of the commandments should be least in the kingdom of Heaven. James says, Whoever shall offend in one point is guilty of all. Then Jesus illustrated what he meant by quoting the sixth and seventh commandments. Now notice how carefully James uses the same illustration. "For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." Verse 11. Thus we see that this apostle, away down in the gospel dispensation thirty years, repeats and enforces the very lesson that his Master had taught him concerning the decalogue. Then he adds, "So speak ye, and so do, as they that shall be judged by the law of liberty." Verse 12.

By this very law, then, Christians are to be judged. Can there be any question what law this is? Certainly not. It is the law that says, "Thou shalt not kill," "Thou shalt not commit adultery," &c. It is the law that was written in the old Scriptures; for James says, they are to fulfill it according to the Scriptures." Such a law we do find in Exodus 20. This is the one, and the only one, in all the Bible that contains this language. Of it the apostle says, "Whosoever shall keep the whole law and yet offend in one point, he is guilty of all." Thus he teaches in the clearest possible language that every one of the ten commandments are still to be obeyed by Christians. Not one of them must be left out.

Reader, we appeal to you, Is not the Sabbath a part of this law, and one of these commandments? You know that it is. Does not this language require us to keep that commandment as well as the rest? If you keep the other nine and violate the fourth, are you not doing just what James says will make you a transgressor? Decide this as you will wish you had in the Judgment, for we are to be judged by that law. John was another apostle who sat at Jesus' feet. Listen to him. "Whosoever hateth his brother is a murderer." 1 John 3:15. This is almost the exact language of Jesus, who said, "Whosoever is angry with his brother without a cause," violates the sixth commandment. Again, John says, "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5:2, 3. And even in stronger language he says: "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 2:3, 4. This apostle brands every man who says he loves God and keeps not his commandments, as a liar.

Thus we might continue to quote the same doctrine all through the New Testament. Take a few examples in conclusion. Does Paul teach children to obey their parents? He goes right back to the ten commandments for his authority. "Children, obey your parents in the Lord, for this is right. Honor thy father and mother; (which is the first commandment with promise;) that it may be well thee, and thou mayest live long on the earth." Eph. 6:1-3. To the Romans he says: "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31. "Wherefore the law is holy, and the commandment holy, and just, and good." For we know that the law is spiritual; but I am carnal, sold under sin." "For I delight in the law of God after the inward man." Rom. 7:12, 14, 22. Finally, Jesus in his last revelation to John on the isle of Patmos, A. D. 96, referring to his Father's commandments, says, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

San Jose, Cal.

The Inquisition and Papal Intolerance.

(Concluded.)

As a sample of their cruel spirit let me present you one of their curses. The following is part of a Romish form of excommunication, taken from the Roman pontifical: "By the authority of Almighty God

and of his holy apostles, Peter and Paul, we solemnly forbid, under the curse of anathema, that any one draw away these present virgins or holy nuns from the divine service to which they have devoted themselves, under the banner of chastity; or that any one purloin their goods, or be a hindrance to their possessing them unmolested. But if any one shall dare to attempt such a thing, let him be accursed at home and abroad, accursed in the city and in the field, accursed in waking and sleeping, accursed in eating and drinking, accursed in walking and sitting, accursed in his flesh and in his bones; and from the sole of his foot to the crown of his head, let him have no soundness. May there come upon him the malediction which by Moses, in the law, the Lord hath laid on the sons of iniquity. May his name be blotted out from the book of the living, and not be written with the righteous.

"May his portion and inheritance be with Cain, the fratricide, with Dathan and Abiram, with Ananias and Sapphira, with Simon, the sorcerer, and Judas, the traitor; and with those who have said to God, 'Depart from us, we desire not the knowledge of thy ways.' Let him perish in the day of Judgment; and may everlasting fire devour him with the devil and his angels, unless he make restitution or amendment. So be it—so be it."*

Romish cruelty is still further illustrated by the fact that "Benedict, the Dominican, in his history of the Albigenses, approves of all the inhumanity of the holy inquisition and the holy wars. Mariana, the Jesuit, in his history of Spain, eulogizes persecutions and the inquisition, and recommends 'fire and sword, when mild means are unavailing and useless.' 'A wise severity,' he says, 'is the sovereign remedy.' Cardinal Bellarmine contends that for 'the honor of religion, heretics should be consigned to the flames.' 'The apostles,' he says, 'abstained from calling in the secular arm only because there were, in their day, no Christian princes.'

"Dens advocates the same views as Bellarmine. . . . This Dens of whom I speak was a doctor of the university of Louvain. About 1760 he published a system of theology, which is better known to Catholic priests than the Bible. This work awards to heretics 'confiscation of their goods, banishment from the country, confinement in prison, infliction of death, and the deprivation of Christian burial.' I quote his exact words, which you may verify for yourselves. 'Such falsifiers of the faith and troublers of the community,' says this divine, 'justly suffer death in the same manner as those who counterfeit money and disturb the State.'

"This work was recommended to Christendom by the doctors of Louvain university, 'on account of its orthodox faith and its Christian morality.'"

The church of Rome has a code of laws she calls "the canon law." "Cardinal Wiseman, says of the canon law, that it is the real and complete code of the church." . . . Your canon law, which is the growth of many centuries, is made up of the bulls of popes and the decrees of councils, and traditions which have received the pontifical sanction. In this canon law in the decretals of Gregory IX., we read, "Archbishops and bishops, either personally or by representatives, are commanded to visit their dioceses once or twice every year, and inquire for heretics. Princes are admonished to purge their dominions from the filth of heresy. This work is to be conducted as follows: First—Excommunication; Second—Proscription from all offices, ecclesiastical or civil; Third—Confiscation of their goods; Fourth—Death, sometimes by the sword, more commonly by fire."

In the decretals of Pope Honorius II. concerning heretics we find this: "All heretics, of both sexes and of every name, we damn to perpetual infamy; we account them accursed, and their goods confiscated; nor can they enjoy their property, or their children succeed to their inheritance, inasmuch as they grievously offend against the Eternal as well as the temporal king."

"And we find such statements as these in the canon law: 'The bishop of Rome has power to absolve from allegiance, obligation, bond of service, promise and compact, the provinces, cities and armies of kings that rebel against him, and also to loose their vassals and feudatories.' And this: 'The bond of allegiance to an excommunicated man does not bind those who have come under it.' And this: An oath

* Gavazzi's Lectures, p. 252.
† Hemphill on the Inquisition, pp. 22, 23.

sworn against the good of the church does not bind, because that is 'not an oath, but a perjury rather, which is taken against the church's interests.'

"The persecuting edicts of infallible (?) popes are infallible still; but they are not just in accordance with the sentiments of the present day. The ark of Rome has dashed on the rock of infallibility, and is fast going to pieces."*

Gavazzi says, "A Roman Catholic archbishop in being installed in office," is required to take this oath: "Heretics, schismatics, and rebels to our said Lord, or his aforesaid successors, I will to my power persecute and oppose."†

Relative to the tortures of the inquisition I will quote first from Hemphill: "The victims were apprehended commonly at midnight. The familiars of the holy office surrounded the door of a house, whispered the name of the tribunal, and the inmates, transfixed by the dreadful word, delivered up their dearest relatives. The victim was consigned to a dungeon. All communication with friends was cut off. The accuser and the accusation were alike unknown to him. He was urged by the most treacherous means to criminate himself. And when he refused, the rack was employed to extort confession.

"The accused, whether man or woman, was stripped naked. The arms were tied behind the back. A pulley, fastened to the arms, raised the sufferer off his feet, and held him suspended in the air. Then he was let fall several times, and raised with a jerk, which dislocated all the joints of his arms, while the cord with which he was suspended entered the flesh and lacerated the tortured nerves.

"The last scene in the dismal tragedy was the act of faith—*auto da fe*. The ecclesiastical authority transferred the condemned to the secular arm. The heretic, dressed in a yellow coat variegated with pictures of dogs, devils, serpents, flames—typical of his destiny hereafter—was then led to the place of execution, tied to the stake, and committed to the flames, amid the joyful acclamations of the populace."‡

On the tortures of the inquisition, we will next quote from Gavazzi. "There are, I said, fourteen different species of tortures, all of which I, of course, cannot describe, as it would take many hours. One of the worst was the deprivation of rest, not allowing sleep for fourteen, twenty, or thirty days and nights continuously. Sometimes I have said, Let a description of these tortures be read, and all their cruelty cannot be conceived; but, if I can here reproduce them, I can more clearly convey what was the pain suffered.

"The first was called the 'queen of tortures,' namely, the 'torture of the cord.' In the middle of the prison stands a massive beam reaching from the floor to the ceiling; at the top is a pulley, and a rope passed through it, one end in the hand of the executioners (these always are two masked Dominican friars), the other end fastened to the arms of the victim, which are tied behind his back, while to his feet is attached a weight of a hundred pounds. At the signal, a rope is drawn, the victim hoisted, and, by the weight of the body and the hundred pounds attached to the feet, the arms are wrenched backward and upward, until they are drawn over his head. While in this position, the victim is often cruelly flogged, and tormented with hot pincers or iron nails, and then comes the question, 'Are you guilty? Confess!' He denies—then the rope is suddenly relaxed by the executioner; the victim descends, and is stopped within a few inches of the floor with a violent jerk, which completely dislocates the arms. If he do not then confess, he is sent back to the dungeon, to lie there three or four weeks, until sufficiently recovered to be able to bear a repetition of the torture, which is often applied three or four different times.

"Another torture is that 'by fire.' In the middle of the prison stands a brasier filled with live coals, within a few inches of which the naked feet of the victim are made to approach. Soon they become inflamed—then they break into wounds, from which blood and matter fall into the brasier. The torture is continued betimes for twenty-five minutes; then the feet are often, scorched off, and the charred bones drop into the brasier; upon this the executioners remove the victims in their arms.

"The torture of the wheel is especially used against delicate women. The un-

* Hemphill on the Inquisition, pp. 31, 32, 33.
† Gavazzi, p. 260, note.
‡ Hemphill on the Inquisition, p. 24.

dressed female is tied on one of these wheels, which is armed with sharp cogs; two strong men turn it round rapidly, stop it suddenly, and the cogs enter the flesh of the suffering woman, who remains always senseless, and often lifeless.

"The last, which is especially used against courageous men, is the 'torture by water.' The victim is tied on a rough bench, his face is covered with white linen, and a funnel filled with water points toward his mouth. There is the inquisitor, there is the victim, and there the executioner. On the one hand is the inquisitor, on the other the executioner, between them the victim. The sign is given, and slowly, drop by drop, the water in the funnel begins to fall upon the cloth which covers the wretch's face. The cloth is moistened, and, as it is, the breathing becomes more difficult. Gloom, sternness, secrecy, silence, except that one small, fearful sound, drop, drop, drop; and now the breathing grows thick, and thicker, and becomes a second sound, breaking the dreadful silence of that scene.

"Drop, drop, drop—still they come; and now the sensation of strangling, drowning seizes the victim, and a third sound is heard, low moans join the chorus of torture. The question is put, 'Are you guilty?' A weak voice answers with difficulty, 'No! I have not committed'—Drop, drop, drop; still thicker breathings—still feebler moans; and the question is put again, 'Are you guilty?' A weaker voice, almost inaudible, piteously gasps forth, in broken syllables, 'No—I have—not'—Drop, drop, drop; again the question; but now there is no voice—no breathing—once more the sound of that merciless drop is heard alone, as if in triumph at its victory; for it has arrested the blood and stilled the tongue—there is no more any answer, for there is no more any life."*

This is a sample of what Rome has done in her work of exterminating heretics. As we have shown, this terrible inquisition has been established at the request, and under the direction of Catholic popes. A bull of Paul III. established the Roman inquisition in 1540. A bull of Clement, styled by Webster, "A Protestant Pope," abolished the Roman inquisition in 1773. A brief of Pius VII. restored it to life in 1814. It was again abolished by the Italians under Garibaldi in 1848, but restored again the same year by Pius IX., when French and Austrian soldiers had restored him from Gaeta to Rome.

In this chapter we have given you some sample of what the church did, when she had the power. She has not changed. "Give her the power again and she will strike more fiercely than before. When the news of the massacre of Bartholomew Day reached Rome, Gregory XIII. went in procession to the Church of Saint Louis to render a *Te Deum* of thanks to God for the happy victory. Aye, and Pius IX. would do the same if he heard that every Protestant in America was 'butchered to make a Roman holiday.' Rome cannot change. She can so glove her iron talons as to make them appear soft and delicate as an infant's fingers; but, despite her fair pretensions, her character is the same as in the darkest of the Middle Ages. She glories in her unchangeableness."†

I ask, Are there not facts coming to the surface that fully justify Mr. Hemphill's statement? Let us see. The Catholic *Guardian* of San Francisco, only a few months since, came out with this statement, "The church is superior to the State, and as such, the State has no right to dictate any law which shall have force in the spiritual order against the rights of the church." That statement, surely, looks like again desiring to make the government the *bond-slave* of the church.

But we read also in the *Catholic Review*, of 1873. "*Protestantism of every form, has not, and never can have, any rights where Catholicity is triumphant. . . . The Catholic church is the only church of God, all others must be suppressed before God can reign on earth.*"

The thoughtful reader who is any way familiar with the history of the Romish church, can readily decide what such hints mean, and what the church of Rome would be and do if she had the power.

J. N. LOUGHBOROUGH.

* Gavazzi, pp. 255, 256.
† Hemphill on the Inquisition, p. 29.

REPENTANCE, without amendment, is like continual pumping in a ship without mending the leak.

The Review and Herald.

"Sanctify them through thy Truth; Thy Word is truth."

BATTLE CREEK, MICH., THIRD-DAY, SEPT. 29, 1874.

JAMES WHITE,
J. N. ANDREWS,
URIAH SMITH. } . . . EDITORS.

Hear Them.

WE are told that the views we promulgate respecting the second coming of Christ lack the element of certainty; that we cannot know anything about it.

HEAR CHRIST.

"So likewise ye, when ye shall see all these things, know that it [he, Christ, margin] is near, even at the door." Matt. 24:33. See also Mark 13:29; and Luke 21:31.

HEAR PAUL.

To the Romans: "And that knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand." Rom. 13:11, 12.

To the Thessalonians: "But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. But ye, brethren, are not in darkness that that day should overtake you as a thief." 1 Thess. 5:1, 2, 4.

To Timothy: "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud," &c. "From such turn away." 1 Tim. 3:1-5. How are we to turn away if we cannot know when the last days have come?

To the Hebrews: "Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more, as ye see the day approaching." Heb. 10:25.

HEAR PETER.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." 2 Pet. 1:19.

HEAR JOHN.

"If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Rev. 3:3. If they would watch, it follows that they would know. Those therefore who fail to watch are the ones and the only ones who fail to know.

What do these writers mean by all these things? U. S.

The Side of Regrets.

REGRETS are not pleasant. Every considerate person wishes to avoid all occasion for them, and will do so if possible. We do not consider a person wise who deliberately enters and dwells upon ground which he well knows bears only the bitter fruits of repentance and regret.

Yet how often, and how extensively, is this very course pursued in spiritual things. On which side in spiritual life do regrets lie? On the side of zeal and activity? or on the side of indifference and backsliding? Who ever heard a person regretting that he had been too much engaged in the cause of God, and lived too near to him, and enjoyed too much of his blessing? On the other hand, who has not heard persons regret that they had not lived nearer to God, and been more faithful in the discharge of their Christian duties?

Here is where the regrets come in, and where they are sure to come if the person ever recovers from his backsliding. Yet with this inflexible rule, this unavoidable certainty, before them, people pass on weeks, month, even years, letting slip Heaven's richest blessings, and heaping up work for future repentance and sorrow of heart. Is not the strong language of Christ to his unconverted disciples still applicable—"Oh! fools, and slow of heart"? U. S.

"The Diakka."

HERE come some more astounding revelations from the spirit world, and another infliction from the silly vocabulary of the spirits, upon our much abused English tongue. We take the article from the Chicago Tribune of last week.

The Diakka are bad spirits. Andrew Jackson Davis has found out all about them. According to his ponderous effusion on the subject, they are the beings who break dishes and tumble

around furniture and tell outrageous lies and bring the shades of prominent dead men into disrepute by maliciously personating them. When George Washington sings, "Hey-diddle-diddle, the cat and the fiddle," to a circle of awe-struck geese, it is not George Washington, but a Diak (if that is the proper singular of the tribal name). When Benjamin Franklin dances a jig and Charles Dickens writes an idiotic story and Keats raps out this wondrous couplet:—

You are my queen,
Loveliest I ever seen,—

the Diakka are playing their pranks. These things might be suffered to pass without protest, since such glaring shams are readily detected; but when the Diakka carry a pail of dirty water into the yard and tip it over on the week's wash, as they lately did in Milwaukee, or when they give all the furniture in the house the St. Vitus dance at midnight, as they have just done in San Francisco, or when they pitch the whole contents of a china closet into one heap of debris, as they did near New Haven, Connecticut, a few years ago,—then it is time to complain. Yet even these evils are not the worst. If a New Orleans burglar is to be believed, he has a spirit in his employ, whom he described as "a very devil of a ghost," that will climb up any balcony in the city, crawl through any key-hole, and throw me down all the valuables, without so much as wakening a canary bird." It is sufficiently appalling to think of a "devil of a ghost" crawling through your key-hole without the added necessity of regarding him or it as a burglar. Of what avail are pistols against forms of thin air? You behold the elongate ghost half way through the key-hole. You spring to clutch him. He vanishes with a blood-curdling chuckle. The next moment, while you are absorbed in keeping the bed and bedding from going through the ceiling against which they are pounding, your pantaloons, containing pocket-book, safe-keys, etc., are dextrously whisked through the transom, and the spirit, first dropping the water pitcher on your head, disappears permanently. The *Religio-Philosophical Journal* indorses the New Orleans burglar's story, and adds that the Diakka help the bandits of Italy and Mexico, and, in fact, the rogues of the world. This is too much. If we are to be preyed upon by all the scamps now alive, and by the spirits of all who have died, we might as well give up the contest. It is painful to think how the ranks of the Diakka will be swelled when the present generation of aldermen and county commissioners dies. Alas for our descendants! U. S.

"Rightly Dividing the Word of Truth."

THERE is a class of teachers who place a strange and unwarranted construction upon these words of the apostle Paul to Timothy. Not long since I heard a preacher of the Disciple order speak on this text. And it is a favorite text with that people, as their exposition of it is their warrant for throwing aside the Old Testament and rejecting the ten commandments as the rule of right.

The preacher said that the Old Testament was given to the Jews, and was not given to the Gentiles; this is the first work of "dividing," and shows that we, as Gentiles born, have nothing to do with the Old Testament. In like manner, the ten commandments were spoken to the Jews, and, therefore, we have nothing to do with them. This method has also thrown aside the gospels, as pertaining to events under the former dispensation. And some of the epistles may easily be disposed of in the same way.

That exposition is based upon the assumption that any scripture is intended only for those to whom it was at first directly spoken. This, if true, would leave to us in this age a very inconsiderable portion. And that is probably its design.

To show how the Bible may be, and is, perverted under such a rule of interpretation, I relate the following incident. I was once introduced to a man who had the reputation, in his neighborhood, of being a close reader of the Bible. In the course of our conversation, he asked me if I knew whose duty it is to worship and to serve God. I replied that it is the duty of everybody.

"No, sir," he quickly answered; "if you will read the fourth chapter of Matthew you will find that the Saviour spoke this commandment to Satan. He said to the devil, 'Thou shalt worship the Lord thy God, and him only shalt thou serve.' In the past dispensation it was given to the Jews, but when their dispensation ended it was spoken to Satan."

To all my efforts to place the matter in its true light, he answered that he would not bring himself down to be under a commandment given to the devil!

As absurd and impious as is this position, it cannot consistently be repudiated by those who adopt the Disciples' method of "dividing the word of truth." It is the legitimate fruit of their system.

Let us thank the Lord that the light of the third angel's message is exposing the fallacy of such a system of error as that which would set us free from moral obligation because the moral law was not first and directly spoken to us. God chooses his own methods of revealing his will to his creatures; and instead of caviling at his method let us praise his name that he has revealed his will, and not left us in ignorance of our duty to him. And may we ever "fear God and keep his commandments, . . . for God will bring every work into judgment."

J. H. WAGGONER.

Thoughts on Church Government.—No. 8.

DUTY OF THE CHURCH TO DISORDERLY MEMBERS.

IN this closing article, I desire to express some thoughts on this most important branch of the subject. Perhaps there is nothing so difficult in the administration of the church as this, nothing from which there is so much shrinking, nothing that is so neglected, as dealing with disorderly members. But the Bible has given us much instruction upon it, and there are duties to be done as plain and as important as any connected with the subject of church management.

Proper dealing with disorderly members is the only thing that will keep the church pure. Constituted as men are, and sinful as we are, and surrounded by circumstances calculated to develop our bad traits, it must be expected that disorder and many kinds of evil will be found connected with church members. They are human, with the natural passions of men and women to contend with. All may desire to do right, but human infirmity will be stamped on everything they do. There has never yet been found a process which would take a sinful person, unregenerated by divine grace, and make him perfectly pure and holy in a moment of time. The purifying influence of truth may, and often does, powerfully affect persons when they start out in the service of God. A great change is seen in their course of life and experienced in their hearts. This is called conversion. Its importance can hardly be overestimated. But after this, every such individual will realize that there is an evil nature to struggle against. The Christian course will ever be a battle and a march—a battle with our evil traits of character and a march from one victory to another, in the work of overcoming. This very fact shows that evil lurks within us, and we cannot, in this world, fully escape its effect upon us, though we can gain the victory over it.

In the most eminent examples of piety in the Bible there are marks of infirmity and sin growing out of this fact. Abraham, Jacob, Moses, David, and Peter, are familiar examples. So also, the Bible, in its comparisons and instructions concerning the Christian course, intimates plainly the same fact. It speaks of the Christian church as a building composed of gold, silver, and precious stones, and also of hay, wood, and stubble, entering into its composition. The latter, however, is to be burned at last. It speaks of wayside hearers, stony-ground hearers, and those in which thorns were choking out the seed, as well as of those who bore plenty of fruit. The gospel net also brings in good and bad fishes, the bad were to be cast aside. The race in which all are to run for a glorious prize is one in which we are very liable to lose it. Even Paul feared being a castaway. John recognizes the fact that Christians may sin, therefore we need an advocate. If we confess our sin, he is faithful and just to forgive us our sins, showing plainly that Christians are liable to sin.

Even the apostolic churches were found to be very imperfect. That age was doubtless the purest of all, but there was much that was wrong there. The twelve which Christ himself chose were imperfect men; one was a traitor, another denied his Lord. The letters of Paul show great imperfection in the church of Corinth, and of Galatia, and others. Some gave up God's truth anciently. All Asia forsook Paul. Demas loved this present world, and so we might go on. What does all of this prove? Simply that man is a poor, weak, imperfect, sinful being, with whom God has to bear with much patience, and that human nature is the same in all ages. It shows that trials will come, and people will need correction, instruction, admonition, and reproof. The church is God's school of morality and religion, in which to train these imperfect creatures. Like any other school, such should be taken in for instruction as give some reasonable prospect of being benefited. If they will conform to right

principles, if they will submit to reasonable discipline, let us take them in and benefit them all we can—give them a fair and patient trial.

The trouble with churches generally is that a loose, do-nothing system is pursued. Every one goes on as he pleases, no standard of righteousness is erected to which all must conform, and people go along thinking they are about right, and no one is developed or benefited. It is important that points come in every experience, where every individual is tested, or given an opportunity to show whether he loves right or wrong most. Such times will come with every one. Decisions will then be made which will have an important bearing upon the eternal destiny of the one in question. There should be wisdom in the church at such a time to make such crises work for the benefit of the individual, the same as every judicious parent watches for points in his child's experience where a deep impression for good may be made upon his heart.

If, then, we admit that the church is God's school for teaching persons religion and morality, we must admit also that some corrective discipline must be administered to those who will not conform to principles which God's word teaches are sacred. Something must be done with them. In almost every church, wrong is prevalent more or less, because of the evil in men's hearts. We have seen that it is the elder's duty to reprove and exhort, to counsel and admonish, and give such instruction in private and public as will lead the flock in the direction of purity and virtue. The members are each to uphold him in this, and set the right example, and manifest love and justice in all they do. But there are those who persist in pursuing a wrong course, who will not heed these counsels. There are those who slander others, who get into trial and difficulty with others, who refuse to live in peace, who show no other respect to God's institutions, who are covetous, and defraud their neighbors. What shall be done with such? If this course continues, and no notice is taken of it, evil is communicated from one to another. Others similarly inclined are emboldened to do the same things. The truly good are grieved and disheartened. Evil increases. These sinners themselves are left unwarned, to go to ruin, and, in short, the very objects for which the church was instituted are perverted. It was designed to lead its members upward to God, but is lowering them down to death by showing that the authority of the church sanctions wrong by its silence.

All wrong asks is silent consent to its work. Then it can run riot. But the church is God's institution to teach morality and virtue. Its work is ever aggressive against evil. It must, therefore, if it be true to itself, the object of its institution, and the highest interests of humanity, make war on evil in its own bosom. A church that does not do this is a dead carcass, and the sooner it goes under the sod, the better it is for morality.

The church therefore must exercise a watch-care over its members, and deal with those who walk contrary to sound doctrine; and if they will not submit to right, they must be turned out, or the church is false to its high trust. In no other way can it be true to its mission. The church will make a grand mistake to let grievous sins pass unnoticed. It then ceases to do what it was designed to do. It will commit another error equally great if it refuses to expel those who will not submit to correction. Then it allows its disorderly members to triumph over its authority. In either case, it is unfaithful to its high trust. It sins against the cause of morality. It sins especially against the sinner himself, just as the parent sins against the child whom he allows to grow up disobedient and rebellious. The world justly holds a church responsible for those sins which it tolerates in its members. The church then becomes a body of darkness instead of light. I regard the church management of the present day as terribly lax, and contrary to right principles and the Scriptures of truth.

GEO. I. BUTLER.

(Concluded next week.)

Is not that Different?

IN conversation with a Baptist deacon and his wife, who had recently embraced the scriptural view of man's nature and destiny, and had also yielded to their convictions of duty by observing one Sabbath, but had fallen back to justify themselves in Sunday-keeping by the arguments usually adduced, I inquired of them how they settled the question of man's mortality? They replied,

"By the testimony of the Scriptures." When I plead with them to settle the Sabbath question by the same rule, said the lady: "Is not that different?"

Truly, it is somewhat different. But will the difference justify us, while we decide the mooted question of man's nature by the Bible testimony alone, in settling the other by the opinions, traditions, and commandments, of men? The first is a truth of no small consequence, revealed by God in his word. Of the last the same may also be said; and further, it directly involves the matter of obedience to that Being who made all things, who rested on the seventh day, blessed and hallowed or sanctified it. And in his word he has commanded its observance,—a command he has never abrogated nor changed. Truly we may apply the language of the dear Saviour here: "These ought ye to have done" (i. e., to decide other questions of truth and duty by referring them "to the law and to the testimony"), "and not to leave the other undone."

There is certainly no question that demands plainer or more explicit testimony to settle than the query whether the great Lawgiver has changed or abolished one of the precepts of his law. And shall we, because of the cross to be borne in obeying God, rest satisfied with evidence upon this point, involving as it does the question of both truth and duty, which we would utterly refuse to receive upon questions of minor importance? "God forbid."

This matter has been forcibly brought to my mind by reading an article in the *Christian Era*, a Baptist paper published in Boston, Mass., in which the writer, referring to the subject of baptism, uses the following pertinent and forcible language:—

"It is unchristian and unworthy to charge the guilt upon any party without substantial proof that its practice is contrary to the teachings of Christ and the Scriptures.

"The Baptists believe: 1. That the immersion of the body in water is essential to Christian and apostolic baptism. 2. That none have a right to the Lord's supper until they have been baptized. 3. That infant baptism is without divine authority and opposed to it.

"Show me from the teachings and example of Christ and the apostles that I am wrong, and I will strike my colors and make common cause with my Pseudo-baptist brethren.

"But we want a 'thus saith the Lord'—Bible proof. Inference is not sufficient. Any one can draw inferences if he is strong enough, and can prove by them whatever he pleases. Venerable custom will not do, for customs that are black with sin have come down to us through the ages. The opinion of large majorities is inadequate, for the adherents to the truth have always been in the minority. Profane history, human logic and conscience, are alike deficient, for they are all more or less depraved and biased. It is not enough to say this or that practice is not forbidden, for that is no authority whatever."

This has the ring of the true coin. Will our Baptist brethren, and all others who profess to take the Bible alone as their rule of faith and practice, be consistent and apply this reasoning to the Sabbath of the fourth commandment, by it settling its claims upon them? Where will their Sunday stand when tested by this rule? "Yea, let God be true, but every man a liar."

N. ORCUTT.

So. Vineland, N. J., Sept., 1874.

The Seven Trumpets of Rev. 8 and 9.

THE sounding of the first four trumpets "comes in as a complement to the prophecy of Dan. 2 and 7." It describes the fall of the Roman Empire, and the manner of breaking it up into ten parts as represented by the ten toes of the image, or the ten horns of the beast.

We see in Num. 10:9, and Zeph. 1:16, that the trumpet is a symbol of war. Hence, we say in the words of another: "The trumpets denote great political commotions to take place among the nations in this age." The events as set forth in our subject must belong to the Christian dispensation from authority of the angel's words: "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter."

As we follow down the stream of time from the head of the symbolic image to its feet, the history of its interpretation is calculated to inspire one with confidence in the word of God. It is that "sure word of prophecy" unto which, Peter says, "ye do well that ye take heed, as unto a light that shineth in a dark place."

To the Bible student, then, the trumpets, being a continuation of that subject, which has pointed the Christian traveler to the landmarks of his

way so plainly, are also well calculated to give an increase of faith in the promises of God.

In A. D. 337, we find the Roman Empire divided into three parts by Constantine the Great, and a part given to each of his three sons. It is on the ground of this division that we understand, in Rev. 8, where it speaks of the "third part of men," it alludes to the part of the empire under the scourge. So say Dr. Barnes and others. According to chronology, we find the last of the three sons above noticed died in A. D. 354, and in A. D. 356, the Huns, a tribe of barbarians, had increased to such a power that the Roman armies dare not assail them. We find them on both sides of the Ural chain of mountains, "inhabiting from the regions of perpetual snow to the Caspian Sea, and ravaging at will Europe on the one side and Asia on the other." See *Sheppard's Fall of Rome*.

An idea of the territory which they occupied may be had from the treaty which was made between them and the Romans. The parties met on the banks of the Danube at a place called Margus. Said the king of the Huns to the Roman envoys: "Break off all connection with the Ultra-Danubian tribes. . . . Increase your tribute from 300 to 700 pounds of gold. Do this or war."—*Sheppard's Fall of Rome*.

The Roman ambassadors accepted the terms. We have, then, one of the toes of the metallic image, or one of the horns of the terrible beast, represented by the Huns.

The Goths were a tribe who at this time occupied Central Europe, but in A. D. 377, 378, divided themselves into two nationalities, and are known in history as Ostrogoths, who occupied the East (Mysia), and the Visigoths, who occupied the West (Pannonia). After their establishment as kingdoms, we may find them assisting, but not subservient to, the Roman power.

We now have the Roman Empire, which had ruled over the most of the habitable part of the world from the days of Augustus Cæsar, dismembered. Three large parcels of its territory are occupied by barbarians who neither pay tribute, nor yield allegiance to its authority.

We can readily see, then, that there are brought to view three of the toes of the image, or three of the horns of the terrible beast.

The Huns, whose territory lay east of the Ostrogoths, occupied mostly the country now known as Russia. In A. D. 395, they made war upon the Ostrogoths, and forced them into the territory of the Visigoths. The Ostrogoths submitted to the Huns for a while, but we afterward find them independent.

The Visigoths, under Alaric, turned their forces to the Eastern tripartite division of the Roman Empire and overran Greece. It was in such a dry season of the year that the army could easily ford the streams. Vegetation was so dried up that the forest trees burned when ignited. They devastated the plains of northern Greece and slaughtered the inhabitants. Their work is remarkably described by the first trumpet: The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth; and the third part of the trees was burnt up, and all green grass was burnt up.

A short comment on a part of this verse, found in "Thoughts on the Revelation," is so appropriate that we quote: "'Hail and fire mingled with blood were cast upon the earth.' The terrible effects of this Gothic invasion are represented as 'hail' from the fact of the northern origin of the invaders; 'fire,' from the destruction by flame of both city and country; and 'blood,' from the terrible slaughter of the citizens of the empire by the bold and intrepid warriors."

"Cast upon the earth." This seems to refer to a general devastation, fulfilled, not simply by the Visigoths under Alaric, and his brother up to A. D. 414, when their kingdom became transferred and established in the western tripartite division of the empire; but, also, by other northern barbarians who were overrunning the middle and western divisions during the same period. See *Sheppard's Fall of Rome*, p 190.

J. SAWYER.

Battle Creek, Sept., 1874.

(To be continued.)

"Due Form."

IN reports of meetings it is frequently stated that they were opened in "due form." What is the "due form" in opening religious meetings?

For the information of those who do not know how this expression came into use I will state that

there are different forms of opening Masonic meetings. "Due form," "ample form," "due and ample form," are different in grade. When reports are so made masonically, a mason at once knows in what manner the meeting was opened, and the rank of the presiding officer. But outside of the masonic ritual such expressions have no meaning. In a religious paper they may cause masons to smile, but they convey no information. Would it not be well to omit such expressions?

J. H. W.

Prophecy.—No. 9.

DAN. 7 contains the next line of prophecy which will engage our attention. The prophet says: "I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another." Verses 2, 8.

He informs us that the first of these beasts was like a lion, the second like a bear, the third like a leopard, and the fourth he describes as not especially resembling any beast of nature, but says he was a dreadful and terrible beast, and that he had ten horns. As he considered the horns, he saw another little horn come up among them, "before whom there were three of the first horns plucked up by the roots; and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." Verses 4-8.

After giving a description of these beasts as just noticed, and also of certain sublime and wonderful events which transpired before his eyes as brought to view in verses 9-14, he says that he was grieved, and the visions of his head troubled him. Verse 15.

The only reasonable conclusion which can be drawn from his last statement is, that he was troubled concerning the meaning and signification of a portion, or all, of the things which he had just witnessed; and, indeed, the language which immediately follows, shows this conclusion to be correct: "I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things." Verse 16. The angel informs Daniel that these four beasts represent four kings, or kingdoms, that should arise and bear rule in the earth. Verses 17, 23.

"But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." Verse 18. As these beasts did not all arise at one time, but in consecutive order, as may be seen from the fact that the prophet designates them as first, second, &c., so the conclusion is inevitable that the kingdoms represented by these beasts arise consecutively; and as the angel, after stating that the four beasts represent four kingdoms, immediately informs Daniel that the saints shall take the kingdom, we also conclude that the last of the four kingdoms here referred to will be in existence in some form at the time of the final Judgment, and the setting up of the kingdom of God. We may also learn the same fact from verse 11, where we are informed that the fourth beast is to continue till his body is given to the burning flame. So also, 2 Thess. 2:8.

Having learned the fact that the last of these kingdoms is to be in existence at the close of human probation, we wish next to ascertain where in the history of the world this prophetic chain commences. We learned in our examination of the dream of king Nebuchadnezzar in Dan. 2, that there were to be but four universal kingdoms (the last of which should be divided) from the days of the Babylonian Empire till the setting up of the kingdom of God; and as we here learn that the fourth of the series of kingdoms brought to view in the chapter now under consideration is to be in existence at the end of time, the conclusion is inevitable that the first kingdom of this series as represented by the lion, must be the Babylonian kingdom, the same that was represented by the head of gold in the great image. Hence we readily see that the kingdoms brought to view in this chapter under the symbols of a lion, bear, leopard, and a dreadful and terrible beast, are Babylon, Medo-Persia, Grecia, and Rome; the same as those represented in chapter 2, by the gold, silver, brass, and iron.

Though in this vision certain peculiar features, characteristics, and additional particulars, concerning all these governments, and especially the last one, are brought out

by means of the symbols here used, which were not shown in the great image, we shall not now refer to any of these additional facts, except those concerning the last, or Roman, kingdom.

When the angel informed Daniel that these beasts represented four kingdoms, he seems at once to have understood that these kingdoms were the same ones which were symbolized by the great image, and in regard to which he had received previous instruction. This is apparent from the fact that he makes no further inquiry respecting the first three of these beasts. But concerning the fourth beast with ten horns, and the wonderful little horn especially, which plucked up three of the others, he desires further information. Thus it is evident that certain important instructions concerning the Roman kingdom were here to be given, which had not been given in Nebuchadnezzar's dream. We may, therefore, with propriety be, like Daniel, interested to obtain further information respecting the wonderful peculiarities of the last beast.

The angel now proceeds to give the desired information. He says that the fourth beast shall be the fourth kingdom upon the earth, and that the ten horns are ten kings, or kingdoms, that shall arise. Verse 23 and the first part of 24. Thus we learn positively that the conclusion that this beast symbolizes Pagan Rome, corresponding to the legs of iron in the great image, is correct; and that the ten horns represent the ten divisions into which Rome should be divided, corresponding with the feet and toes in the great image.

W. H. BLAISDELL.

(Concluded next week.)

Passing Calamities.

THE past three years have been marked with frequent and distressing calamities in this country, and throughout the world. The great Chicago fire of 1871 was preceded by the desolating forest fires in the North-west, and followed by the conflagration in Boston. An unusual number of villages and towns, have been burned during the same period. The Mill River disaster in Massachusetts, the floods of last spring in the lower Mississippi, and the terrible inundation at Allegheny are fresh in all memories. Storms of unwonted severity have swept other parts of the land. Drouth has joined with fire and flood to blast the hopes and diminish the possessions of men. Distressing and prolonged financial embarrassment paralyzes industry and trade. Several appalling "ocean horrors," have added to the burden of public and private distress. The ravages of the grass-hoppers in the Western States have occasioned wide-spread suffering, as well as disappointment and loss. Still heavier judgments have fallen on other countries. Persia, India, and Asia Minor, have been smitten with famine, and thousands have died of starvation. Earthquakes, unprecedented in number, and many of them of great severity, have occurred in various parts of the world. Even the secular press and scientific authorities have remarked the unusual number and severity of these calamities.

The Bible assumes, without argument, that the hand of God is in all these dispensations. It speaks of the thunder as "the voice of the Lord;" of the clouds as his chariot, and the winds as his messengers; of the locusts as his "army," and of drouth as his "staying the bottles of heaven." It connects all these dispensations with the sins of men, assuring us that "the curse causeless does not come." It records the occurrence of similar calamities in the past in connection with great events in the history of redemption. "Earthquakes and famines and pestilences" preceded the destruction of Jerusalem, and are to precede similar manifestations of the kingdom of God, until Christ's final coming at the end of the world.

The voice of these calamities to this nation is a solemn call to repentance. "The Lord has a controversy with the inhabitants of the land." We look for much and it comes to little, because, according to the expressive image of the Hebrew prophet, God "blows upon it." It is the duty of ministers of religion and the conductors of the religious press to interpret to the people these "signs of the times." Lovers of Christ and their country should remember that such times, above all others, are the auspicious seasons for lifting up a testimony for truth, and pressing forward every movement of reform.

"When God's judgments are in the earth, the inhabitants of the world will learn righteousness." When after years of failure, the earth and heavens promise once more to reward his labors, the prudent husbandman stints his household and denies himself, that he may have seed to sow in hope of harvest. When business is paralyzed, when "the fields yield no meat," when riches "fly away as an eagle toward heaven," it is the very time to "sow beside all waters." That the church in America is not wholly insensible to the opportunity and the duty which it imposes, appears in the fact that her offerings last year were hardly, if at all, affected by the unprosperous condition of the country.—*Christian Statesman*.

SUBMISSION.

SINCE thy Father's arm sustains thee,
Peaceful be;
When a chastening hand restrains thee,
It is he!
Know his love in full completeness,
Feel the measure of thy weakness;
If he wound thy spirit sore,
Trust him more.

Without murmur, uncomplaining,
In his hand
Leave whatever things thou canst not
Understand.
Though the world thy folly spurneth,
From thy faith in pity turneth,
Peace thy inmost soul shall fill,
Lying still.

Like an infant, if thou thinkest
Thou canst stand—
Childlike, proudly pushing back
The proffered hand—
Courage soon is changed to fear,
Strength doth feebleness appear;
In his love if thou abide,
He will guide.

Fearst sometimes that thy Father
Hath forgot?
Though the clouds around thee gather,
Doubt him not.
Always hath the daylight broken,
Always hath he comfort spoken,
Better hath he been for years
Than thy fears.

Therefore whatso'er betideth,
Night or day,
Know his love for thee provideth
Good alway;
Crown of sorrows gladly take,
Grateful wear it for his sake;
Sweetly bending to his will,
Lying still.

To his own thy Saviour giveth
Daily strength;
To each troubled soul that liveth,
Peace at length.
Weakest lambs have largest share
Of the tender Shepherd's care;
Ask him not, then, "when?" or, "how?"
Only bow!

—Sel.

Progress of the Cause.

He that goeth forth and weepeth, bearing precious seed, shall doubt less come again with rejoicing, bringing his sheaves with him.

Camp-Meeting in New York.

We reached the camp-ground, at Kirkville, Thursday morning, and found things in a good state of readiness. The meeting was larger by far than any I ever attended in that State before. Thirty-two tents were up, many of them large ones. I should judge this meeting was the third in size of those held the present season, Michigan and Iowa alone exceeding it. I should think six or seven hundred, or more, stayed on the ground most of the time. The brethren came on in season, and nearly all stayed through till the close, setting an excellent example in this respect. On Sunday there was a large crowd in attendance, numbering in the afternoon upwards of three thousand people. They maintained very good order through the day.

As Eld. Haskell was detained in New England by pressing duties, and as Bro. White was detained in Battle Creek also, the principal labor fell upon sister White and myself. The people had expected Bro. White's presence, and were much disappointed in his absence, but put up with it, seeing he was unable to come consistent with his views of duty to other parts of the work and with his own health. But the friends of the cause there would be much rejoiced could he visit them.

The religious meetings were seasons of interest. The Lord gave good freedom in speaking his word. There has been a feeling of sadness and discouragement on the hearts of the people, because they have seen so little advancement made and so few coming into the truth as the result of ministerial labor. This great Conference has been gaining but little in numbers and financial strength for years in the past. But the T. & M. Society have infused new life into some parts of the work, and some of the lay brethren have been very sacrificing and zealous to work for the cause in this manner. But the discouraging effects upon the cause from so little being done is great.

Our meetings started rather hard at first, but the people generally responded to the word spoken, and as the work advanced, the Spirit of the Lord came in. Sabbath was a day of great interest. I have seen no better meetings on the Sabbath at any of our camp-meetings the present season. Many came forward for prayers. God poured his Spirit upon us as their cases were presented to him, and those who came forward gave in most excellent testimonies of humble contrition, and expressed decided determinations to consecrate themselves to God. I have rarely attended so good a meeting. A large part of the afternoon was taken up, and when the general meeting was dismissed, the people

were inclined to go to their tents and engage further in worship.

There was one feature noticeable in this meeting which I think is worthy of being carried out more than it usually is. The time between the regular appointments is not usually as well employed as it should be. Visiting and chit chat usually take up too much time. The good and serious influence of the meetings is apt to be lost. Here is considerable time which might be well employed in seeking God by voluntary worship in the tents. Our camp-meetings cost a great deal. Our people take great pains in coming together, and incur much expense. We should make the most of these seasons for spiritual benefit. At this meeting there was more of this than I recollect to have seen in any other camp-meeting held among us.

The good work seemed to take special hold of the ministers more than formerly. This certainly is a hopeful feature. Bro. C. B. Reynolds, whose credentials were withheld last year, made hearty confessions to his brethren and to God and consecrated himself to God. Bro. R. seems determined to do what he can to be in union with his brethren. They seemed glad to receive him, and we hope this will be the beginning of better days to him. Bro. R. may be useful in the cause if he is humble and faithful. His credentials were restored to him and he will doubtless labor again in presenting the truth to his fellow-men. We hope God may bless him.

Sunday, when the matter of giving means was brought up and explained and the extent and nature of the work set before the brethren, there was a good degree of interest manifested. Fifteen men subscribed \$100 each for the branch office on the Pacific Coast, and others presented their names whom we thought hardly able to give so much. Upwards of \$2,200 were pledged on the Book Funds also, and a forty-foot tent was purchased for the Conference, besides, making a total of about \$4,000 pledged for the cause at this meeting.

The brethren feel very liberal toward the general interests of the cause. The State Conference voted \$1,000 to the Gen. Conf. Fund, when I did not think of asking so much. They did it with a will. The brethren greatly desire to have the Gen. Conf. Committee remember them in the matter of labor, and are very anxious they should send them some good help for their encouragement. Noticing Bro. White's suggestion that Bro. Canright might be sent to their help, they passed a resolution in their Conference cordially inviting such action. The brethren in New York are loyal to the cause, and good help should be sent as soon as can be done consistently. We were sorry that other duties obliged us to leave the ground Monday at 5 P. M., as there was much business crowded into that day, and as we left before Tuesday morning, Monday's meeting was not made as important as it usually is for the spiritual good of the people. But it was the best we could do.

But our camp-meeting on the whole was an excellent one, the best thus far of all the four last held. It was a success in many respects. May God greatly bless New York and make this the beginning of better days.

GEO. I. BUTLER.

St. Lawrence Co., N. Y.

At the quarterly meeting at Russell, Sept. 19 and 20, there was a good attendance. Two loads came from Fine. Father Deland, formerly a Baptist minister, now over eighty years of age, walked two miles before daylight Sabbath morning, and then rode over a rough road twelve miles to come with them. A few came from Pierpont, and all were much benefited by associating together in the love of the truth.

At all these places there is opposition. But since the truth was first introduced, about two years since, by the faithful labors of Brn. Hall and Taylor, a goodly number have laid hold upon it and continue firm. The school-house at Pierpont where they were permitted to hold meetings for a while was closed against them the past summer, when they held meetings outside, and now they hold them in one a mile or two distant. Amid the opposition, there are honest inquirers after truth, and we think the faithful labors of his servants may still be blessed in new fields in this vicinity where they are calling for labor.

H. HILLIARD.

Madrid Springs.

Western Iowa.

We have closed our labors at Logan. Ten have signed the covenant. Many more are convinced, and some will yet obey. We have laid the tent by, in consequence of disagreeable weather, and intend shipping it to the place appointed for the grove meeting.

We commenced a course of lectures at Harris Grove, five miles east of Logan, which have been deferred on account of wet weather until after the grove meeting.

The Lord has blessed our efforts in his cause the past season, for which we praise his holy name. Some who have heretofore made no profession have been awakened and started out in a religious life, rejoicing in the hope of eternal life at the appearing of Jesus, and many others who were to the best of their knowledge serving God, with thankful hearts are now walking in the light of present truth.

The friends at Missouri Valley are firm, and advancing rapidly in the truth as it is unfolded to them. We think much good can be done in the country localities in the vicinity of our summer labors, if the work is efficiently followed up.

Many are the calls to hear. The way is opening for the message to go with power. "Pray ye therefore the Lord of the harvest" for more laborers in the ripening fields. Pray for us that the Lord will still continue to own and bless our efforts to his honor and glory. We want to be found at our post with our lamps trimmed, waiting the return of our Lord, that we may with the faithful inherit the kingdom prepared for them.

J. W. MCWILLIAMS,
J. BARTLETT.

Soldier Valley, Iowa, Sept. 18, 1874.

Colon, Mich.

BRO. L. SCHELLHUIS writes from Colon, Mich.: For a few years past we have been in rather a low condition. The few who were left of the members were situated from four to six miles apart, still we endeavored to keep up our organization. Met every Sabbath for prayer. No returns to the Conference had been made for two or three years, yet we had kept up our s. b. pledge to the Conference of about \$30.00 a year. Now there is quite a change in our situation. The Lord has heard our feeble prayers in adding some precious souls to our number, for which we feel to praise his holy name. Our number has increased from six to fifteen, who all take part in serving our God; and we have increased our s. b. fund from \$30.00 to \$70.00. We feel to consecrate ourselves anew to God, and to prepare to meet our blessed Jesus when he comes.

A Letter.

DEAR CHRISTIAN FRIENDS: Many years have passed, since my name has appeared in the REVIEW, and although there are very many who have since become readers of its columns, yet there are those I believe by whom my name is still remembered. To such dear scattered friends I would say that I am still endeavoring as in years past, to secure a shelter from the coming storm, to make Christ my refuge and Heaven my home; and although my pen has so long been silent, I have loved the truth none the less, but feel the necessity as much to-day as ever of living it out, and letting my light shine.

I am often made to rejoice while reading the good news from all parts of the field of precious souls who are coming from darkness to light, and willing to sacrifice all for it, and that this last stirring message is going with solemnity and power, to "peoples, nations, tongues, and kings." I am greatly rejoiced to see the work of the Lord prospering, and feel that we have enough to encourage us to toil on, as we can see so near before us the final consummation of all our hopes.

I would here acknowledge the great and loving mercy of God toward me, in permitting me, after being severely afflicted with paralysis, for the last season, to rise again from a bed of helplessness and tedious confinement, and to give me the use once more of my limbs, so that I am now able to get about, with the aid of crutches. Truly, I can say, "The sorrows of death compassed me;" but the Lord has heard prayer in my behalf, and I want to give him all the glory. No one but God, and those who have passed through the same, can ever know the weariness, anxiety and sorrow, that have been mine, while thus passing under the rod; but thanks to his dear name, I yet live, and trust that I may be purified by suffering, and never be left to complain, but fully comprehend the lesson God would have me learn, by what I have endured, and honor him, striving to do all to his glory, and to live healthfully, and temperately in all things, as I have learned to prize health above all earthly good. With David I can say, What shall I render unto the Lord for all his benefits toward me?

Oh! how rich the consolation that we are nearing that immortal shore, where the inhabitants shall not say, I am sick. There we shall not weep over the suffering, and the dying; for sickness and death, or the fears of them, shall have no place. Oh! what a joyful meeting, when we all get home, and when the fullness of the reality bursts upon us, that our toils are over, our pilgrimage at an end; and Heaven, sweet Heaven, is our home forever. If these joys are for me, many are the dear and loved ones whom I shall greet in that sinless land.

Many are sleeping now, till the voice of the Lifegiver shall bid them awake, and yet others, are with me waiting for the return of our De-

liverer. Let us each gird anew for the race, and as probation's last hour hasteth, give all diligence to make our calling and election sure, and at last be permitted together to share the unfading glories of that eternal inheritance that is promised to the children of God.

MARCIA S. AVERY.

Locke, Sept. 5, 1874.

To Whom Shall We Render Praise?

"Oh! that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" Yes, let us give to the Lord all the praise for what he hath wrought for us here in Ipswich. A few weeks ago we numbered only about twelve Sabbath-keepers. For months in the past, we have been earnestly praying that the Lord would add to our number such as should be saved. There seemed to be a good field of labor here. Quite early in the spring, a missionary from Boston came here and scattered books and tracts relating to present truth extensively through the village. There seemed to be some interest manifested to read, but we felt the necessity of having preaching here in order to get the truth clearly before the minds of the people. Then the question arose, Where shall a laborer be found who will take upon himself the arduous work of advocating unpopular truth, and breaking down prejudice in a new place? We made this a subject of fasting and prayer. The Lord heard us, and in answer to our prayers sent his servant, Eld. Rodman, who came in humility, weeping, bearing precious seed. The tent was erected near the center of the village in a beautiful field, and dedicated to God by many earnest prayers. Our congregations were not large, except occasionally. The proud, the pleasure loving, and the gay, cared not to listen to the sublime truths proclaimed in earnestness and power. For a time we seemed to be rowing against wind and tide, but we did not despair. And He who never turns a deaf ear to the cries of his importunate children sent forth his angels to draw some noble souls to the truths of the third angel's message. With what sincere gratitude did we lift our hearts to God as we saw these noble soldiers advancing and falling into line with our feeble ranks. May Heaven's richest blessing rest upon every one who has thus determined to bear the cross in the face of a frowning world and boldly dare to live out the solemn truths of the Bible. Some among these stood high in society, and in coming out to obey unpopular truth, they leave many cherished friends behind. The dear Saviour will not forget the sacrifice these dear ones have made for his sake, and if they continue faithful, their reward will be great in Heaven. It is far better to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. We feel to rejoice with trembling, when we consider that in the work accomplished here, we are laid under greater responsibility.

How carefully we need to watch our lives, lest we lay a stumblingblock in the way of some precious soul. We need to redouble our efforts and gird the armor on anew in order to withstand the vigilant foe we have to deal with. He will not be slack in his efforts to overthrow the work of God. But in Jesus' name we can resist him. Let us, then, with hearts and hands united, present a bold front to the enemy, and press our way onward even to the gates of the golden city. And there on the threshold of that fair dwelling place prepared for the saints of God shall we lay staff and sandals down, to rest forevermore with Jesus.

A. S. NASON.

Ipswich, Mass.

Confidence in God.

AN unshaken confidence in the protecting care and sustaining grace of God amidst life's toils and sorrows, with a firm assurance of his approving smiles in the Judgment of the great day, cannot be valued; "the gold and the crystal cannot equal it."

This confidence is based, not upon a mere matter of feeling, or evidence of a presumptive character; it is founded upon cheerful obedience to the revealed will of God, and his precious promises to all those who do it. It lays hold of the Son of God as the great atoning sacrifice for man's redemption, "in whom we have boldness and access with confidence by faith in him." "In the fear of the Lord is strong confidence; and his children shall have a place of refuge."

The soul buoyed up by such a confidence as this will not shrink.

"Though pressed by many a foe."

"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise."

In this age of deception and false hopes, there are those whose precept and practice are strangely inharmonious with Bible truth, claiming to be led by the Spirit of God, and to be living under its sanctifying influence and power, so much as to be wholly consecrated to God.

These seem to regard not the fact that the Spirit and the word of God lead not in opposite directions.

Says Jesus, "True worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him." Again, he prays, "Sanctify them through thy truth; thy word is truth." These, as do other scriptures, teach that *truth* is to be taken into account in true worship and in Bible sanctification. Those who claim to be enjoying the great blessing of sanctification, which it is the privilege of the Christian to attain unto through a life of self-denial, obedience, and devotion, should often weigh it in the balances of the Bible, the unerring test, the sure rule of right.

To claim and publish for ourselves sanctification of heart and life, while our daily record reads otherwise, is as far from that consecration and sanctification enjoined by the word of inspiration as the blossom upon the fruit tree in spring is from the full-grown, ripe fruit of autumn. Such would do well to cast away their confidence in their devotion and acceptance of God, and seek him with the whole heart, learn the great lesson of submission to him, and obtain a confidence grounded upon the rock of truth.

A gentleman who once observed the Bible Sabbath as taught by the fourth commandment, but who for years since had openly violated it, says, "God blessed me before I kept the Sabbath, he blessed me while keeping it, and he blesses me now; he blesses me all the time. My soul is full of love." Another who had lived in a state of sanctification beyond sin, more than a score of years, on having his attention called to the claims of the fourth commandment, remarked that he would not keep the seventh-day Sabbath if he knew the Lord required it, unless the legislative body of his State should pass an ordinance sanctioning its observance. Another comes forth with the boasted claim of being so thoroughly sanctified that he cannot sin when he tries to.

Now, we submit as "sin is the transgression of the law," if, in open and deliberate violation of one of its precepts, one may arise to that state of favor and communion with God that he may enjoy the great blessing of an entire consecration and sanctification of all his mental and physical powers to the Lord, that it would be difficult to prove that another might not be sanctified while in violation of every precept of the decalogue.

This would sadly reverse the teachings of inspiration on this question. One might turn "away his ear from hearing the law," and his prayer be acceptable instead of "abomination" (Prov. 28:9); he might break the "whole law," and be guilty in no point.

As we hasten on through the increasing perils and delusions of the last days, to the consummation of all earthly scenes, more and more marked will be the contrast between those who, enlightened by sparks of their own kindling, pass away to perdition, and those whose pathway is illuminated by rays of light emanating from the sacred volume of divine truth, inspiring hope, courage, and holy confidence in God, with every true believer, till under the approval of the Master the cross is exchanged for the crown, till a life of tears and toil shall give place to triumphant joy and endless bliss, in the presence of the blessed Saviour.

A. S. HUTCHINS.

Sept. 5, 1874.

Spiritualism.—No. 9.

THE testimony of Dr. Wm. B. Potter of New York, is of unusual weight and importance, as he not only gives the result of fifteen years of experience and observation, but he gives it as a friend to, and advocate of, spiritualism. He did not give these facts because he had renounced spiritualism, for he had not; but he gave them in the hope that spiritualists might be induced to reform. In an article headed, "Astounding Facts," and in a tract entitled, "Spiritualism as it is," he gave lengthy accounts of what had fallen under his observation. The following are only brief extracts, but they are sufficient to show that spiritualism is indeed the most monstrous of all abominations:—

"Fifteen years of critical study of spiritual literature, an extensive acquaintance with the leading spiritualists, and a patient, systematic, and thorough investigation of the manifestations, for many years, enable us to speak from *actual knowledge*, definitely and positively, of 'spiritualism as it is.' Spiritual literature is full of the most insidious and seductive doctrines, calculated to undermine the very foundations of morality and virtue, and lead to the most unbridled licentiousness.

"We are told that 'we must have charity,' that it is wrong to blame any one, that we must not expose iniquity, as 'it will harden the guilty,' that 'none should be punished,' that 'man is a machine and not to blame for his conduct,' that 'there is no high, no low, no good, no bad,' that sin is a lesser degree of righteousness,' that 'nothing we can do can injure the soul or retard its progress,' that 'those who act the worst will progress the fastest,' that 'lying is right, slavery is right, murder is right, adultery is right,' that whatever is, is right. . . .

"Hardly can you find a spiritualist book, paper, lecture, or communication, that does not contain some of these pernicious doctrines, in disguise, if not openly. Hundreds of families have been broken up, and many affectionate wives deserted by 'affinity-seeking' husbands. Many once devoted wives have been seduced, and left their husbands and tender, helpless children, to follow some 'higher attraction.' Many well-disposed but simple-minded girls have been deluded by 'affinity' notions, and led off by 'affinity-hunters,' to be deserted in a few months, with blasted reputations, or led to deeds still more dark and criminal to hide their shame."

In the early days of spiritualism no one of its adherents and mediums was better known than "Rev. T. L. Harris." He was the author of several books, and the editor of one paper, if not more. As early as 1860 he renounced it on account of its immoral tendency and lewdness. The following extracts from a speech which he made in London are quoted from the *London Advertiser* as copied in the *N. Y. Tribune*:—

"We went to the place from a sense of duty, expecting, as did all the 300 or 400 spiritualists who were present, that we should hear the most masterly vindication of spiritualism that could be given; and hoping that having once heard its ablest defense, we should be the more fitted, as opportunity offered, to expose with greater success the iniquities, the dangers, and the disastrous results, morally, socially, and physically, of this latest and most insidious form of pantheism.

"Mr. Harris held up to the eyes of his audience the system of spiritualism as the most hideous and horrible thing which had ever come from the nether world. He said that he himself was a living proof of the danger, mentally and physically, of cultivating the so-called science of spiritualism. He mentioned that only a few years ago, it had taken so absorbing a possession of his mind, and had obtained so complete a mastery over him, that it gave rigidity to the muscles of his frame, and a terrible unearthly expression to his countenance. He added that he had seen and known many others—excellent and amiable persons before they became spiritualists—from whom the power which the demoniacal system had acquired over them had taken away their appetites, had unfitted them for the ordinary duties of life, crushed all their energies, mental and physical, deprived them of sleep at night, and caused their bodies to waste away, as if the victims of some fell disease which set all medical skill at defiance. Others he had known and seen, whose arms and legs had become as cold and rigid as those of a marble statue, while the expressions of their countenances were so horrible as more to resemble those of demons than of human beings. The spiritualists of America, he further stated, are not only as a body pantheists, rejecting alike the idea of the Scriptures as a divine revelation, and of the existence of a God, but they are gross sensualists, and utterly immoral in their conduct in all the relations of life.

"Mr. Harris added that this was not only true of the transatlantic spiritualists as a body, but that it was true of every 999 out of 1000 of their number. Thousands of persons had died in America during the fifteen years that he had been a spiritualist, who had notoriously lived most immoral lives, and yet the spirits of every one of these persons affirmed that they were all perfectly happy. The spiritualist literature of America, Mr. Harris also stated, was, with one or two exceptions in a thousand cases, pantheistic, feeble, driveling, nay, almost idiotic. The spiritualists were utterly selfish, as well as sensual and grossly immoral. They were destitute of all human sympathies, and never were known to perform a single benevolent action. They fully believed that, in a future state, they would live the same licentious lives as they had done on earth. *The American spiritualists were in reality a body of pagans, worshipping, like the ancient pagans, obscene, and in every respect grossly licentious deities.* And as regards the spirits with whom they held communion, they resembled the sorcerers and demons who took possession of men and women in the days of Christ, and are so frequently referred to in God's word—that word which is the only sure foundation of our faith, and the only safe rule of our conduct.

"There were a few Christian men who had been deluded into the adoption of the system, but only in a modified degree, and so long as their spiritualism was kept in subjection by their Christianity, the observations he had made did not apply to them. But these exceptions were so few as to be hardly worthy of notice. He begged to impress on the minds of his audience that all that he had said of the system of spiritualism, which he characterized as an infernal system, was the result of his own personal knowledge and experience. He mentioned some individual cases, of which he was an eye-witness, in which the demon of spiritualism had obtained so entire a mastery over its victims as to throw them down on platforms and other public places, just as the evil spirits did of which we read in the New Testament.

"The marriage vow imposes no obligations in the views of spiritualists. Husbands who had for years been so devotedly attached to their wives that they have said nothing in the world but death itself could part them, have abandoned their wives and formed criminal connections with other females because the spirits had told them that there was a greater spiritualist affinity between these husbands and certain other women than between them and their lawful wives. Wives, too, the most devoted, and loving, and true to their husbands that had ever contracted the marriage obligation, had left their husbands and children, and lived in open immorality with other men, because the spirits had told them that they ought to do so, on the ground of there being a greater spiritualist sympathy between them and these men than between them and their husbands."

This is a description of spiritualism as it was known to its friends and mediums over fourteen years ago. And the exposures of Dr. Hatch and Mr. Whitney were written before this. The teachings and practices of Mrs. Woodhull and others present no new phase of spiritualism. Such has been its character from the beginning. Dr. Potter wrote at a later date, and as he was still an adhering spiritualist, and said he admitted the facts against his inclinations, we may be assured that he did not overdraw the scene. We give the following additional testimony from him:—

"So strong has been the free-love tendency, and so numerous and influential, media, speakers, and spiritualists, of free-love proclivities and practice, that we do not know of a single spiritualist paper that has paid expenses, that has not had their assistance and promulgated their doctrines.

"One of the oldest if not the most influential papers has several noted free-lovers and libertines as special and honored correspondents.

"Parting husbands and wives is one of the notorious tendencies of spiritualism. The oldest and most influential teacher of spiritualism has had two wives, each of whom he encouraged to get divorced before he married them. When one of the most eloquent trance speakers left her husband, he came out and stated that he knew sixty cases of media leaving companions. We heard one of the most popular impressional speakers say, to a large audience, that she was compelled by spirits to secede from a husband with whom she was living very happily. We lately heard a very intellectual, eloquent, and popular normal speaker say, in an eloquent address to a large convention of spiritualists, that 'he would to God that it had parted twenty where it had parted one.' In short, wherever we go, we find this tendency in spiritualism."—*Spiritualism as it is*, pp. 10, 11.

"After years of careful investigation, we are compelled, much against our inclinations, to admit that more than one-half of our traveling media, speakers, and prominent spiritualists, are guilty of immoral and licentious practices that have justly provoked the abhorrence of all right-thinking people."—*Id.* p. 20.

At a convention in Ravenna, Ohio, in 1858, a Mrs. Lewis of Cleveland said:—

"To confine her to love one man was an abridgment of her rights. Although she had one husband in Cleveland, she considered herself married to the whole human race. All men were her husbands, and she had an undying love for them. What business is it to the world whether one man is the father of my children, or ten men are? I have a right to say who shall be the father of my offspring."

And in the same year at a convention in Rutland, Vt., a Mrs. Branch of New York said:—

"I am aware that I have chosen almost a forbidden subject; forbidden from the fact that any one who can or dare look the marriage question in the face, candidly and openly denouncing the institution as the sole cause of woman's degradation and misery, are objects of suspicion, of scorn, and opprobrious epithets.

"The slavery and degradation of woman proceeds from the institution of marriage; by the marriage contract, she loses the control of her name, her person, her property, her labor, her affection, her children, her freedom. Mrs. Gage, Mrs. Rose, and others, go back to the mother's influence. I go back further, and say that it is the marriage institution that is at fault; it is the binding marriage ceremony which keeps woman degraded in mental blight—negro slavery. She must demand her freedom; her right to receive the equal wages of man in payment for her labor; her right to have children when she will and by whom."

This was copied from the report of the proceedings of that convention, as it was given in the *Banner of Light*, without a word of dissent from that paper. And that it was not a stray thought in the convention is shown by the following resolution which was presented and warmly defended:—
Resolved, That the only true and natural

marriage is an exclusive conjugal love between one man and one woman; and the only true home is the isolated home based on this love."

People have thought that love led to marriage, but according to the above, love is marriage; so whenever they love they are married—naturally married! and of course when they cease to love, this relation ceases; they are no longer married—naturally divorced. And of course this may be repeated as often as love finds a new "attraction." And this view was openly avowed by a spiritualist paper which said that no law was needed for either marriage or divorce, as they depended entirely on the will of the parties.

Some years ago Moses Hull published a pamphlet entitled, "Love and Marriage," from which the following is extracted:—

"Now, with no other ken than that of human sagacity, we look not a score of years into the future, and see a rebellion, a war before which the commotion through which our nation has just passed sinks into insignificance. Not a war of flesh and blood. No; blood is not pure and precious enough to purchase the results of the coming war; an element as much purer than blood as spirit is finer than matter, will be the price with which redemption from marital slavery will be bought. Think not, dear reader, that we are overdrawing the picture—it cannot be done. Whoever sees the opening of the twentieth century will say that the picture was not half drawn. It is said that 'conceit is as good for a fool as an emetic.' So it is for any one. Whether there are wrongs in the marriage relation or not, people are very generally getting the idea that it is so. The idea is proving contagious, and when the American mind gets started, who can tell where it will stop? Nothing short of a revolution—of anarchy—of an opposite extreme, even to the total annulling of the marital tie, will be the result.

"When we look at the commotion ahead merely as a revolution, we pray, 'O God, stay the elements;' but when we look at it as being the work of disintegration, the preparatory work for the soul-union, the true marriage that shall follow, we say, 'Let the battle rage, and if necessary put us in the front.'"

The *Banner of Light* recommended this as "a very worthy pamphlet," and now that the battle is raging, and Mr. Hull is in the front, we cannot see the reason of its complaining, as it has given its influence to bring on the conflict.

Now in the face of all these facts, and of the well-known tendencies of spiritualism to lead its deluded followers from the Bible and from every principle of morality, we should be astonished, did we not know spiritualists and spiritualism so well, to find a paper among them recommending a free-lover to go back to the church, and affirming that spiritualism had no affinity for such grossness. Spiritualism is the only system in existence among civilized people which publicly and privately indorses and upholds such grossness. Did any church in the land ever publicly resolve that it would not hear charges against its members? or teach that men and women are not to be praised or blamed for their conduct? Was the instance ever known of such immoralities being advocated without rebuke in any assembly of Christians?

But enough. Religion is low in the land, we admit. The churches do not exemplify the spirit of the gospel as they should. But it is cause for thanksgiving that there is yet enough of the leaven of Bible truth in them to preserve them from the depths of error and iniquity into which spiritualism leads its votaries with unerring certainty.

In his later writings, Mr. Hull says that he knows that such practices are common among spiritualists, including lecturers and mediums. He also says that he has received many letters from influential spiritualists who blame him, not for his life, but for the publication of his experience, and who say they think the time has not yet come for them to take the stand he has taken. Everybody knows that there is nothing in spiritualism or in its literature to discountenance such a course. If they believe in the doctrines which they send out to the world, their refusal to indorse Mr. Hull's course must be dictated by policy, not by principle.
J. H. WAGGONER.

Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth."

DIED, Aug. 19, 1874, at her residence, near the village of Watrousville, Tuscola Co., Mich., after a short illness, sister Nancy Hamilton. The supposed cause of her sudden death was the breaking of an ulcer in the stomach. Sister Hamilton was born Jan. 13, 1811, in the town of Bristol, Ontario Co., N. Y. Her age at the time of her decease was 62 years. She was a member of the S. D. Adventist church at Watrousville. We have good reason for entertaining a hope that she will be gathered with the faithful in the first resurrection.
A. N. FISHER.

The Review and Herald.

Battle Creek, Mich., Third-day, Sept. 29, 1874.

To give opportunity to the hands in the Office to attend the Lapeer Camp-meeting, there will be NO PAPER NEXT WEEK.

Biblical Institute.

It is proposed to hold in Battle Creek, Mich., commencing at the close of the present term of school, about the middle of December next, a series of exercises to be conducted by Elds. White, Smith, and others, which the name above given will probably describe as well as any.

The work proposed to be done is to give instruction theoretical and practical in regard to the presentation of the present truth before the people, as Teachers' Institutes give instruction in regard to the theory and practice of teaching.

The object to be accomplished is to aid our preachers in a better preparation for the work of publicly presenting the truth, and to instruct such as may be desirous of at once engaging in that work, who know not how to spend a long time in preparing. The exercises will consist of, say two lectures each day, with reviews and examinations; and the time employed will be about three weeks.

Once an attempt was made to have such lectures in connection with our General Conference; but it was a failure from the fact that those upon whom the burden of speaking necessarily fell, were completely overwhelmed with other duties. Now it is proposed that all who engage in this shall make this their whole business, during the time employed, and thus it may be made a success.

With reference to those who may attend it is proposed—

1. That such as are able, meet all their own expenses, which will be simply their fare, and a moderate price for board, nothing being charged for the lectures.

2. That such as are able only to pay their fare to and from the place, will be entertained by the Battle Creek church while here free of charge; provided that, in case they are not already licensed preachers, they bring from their church or Conference, a paper recommending their attendance.

3. That such as are not able to pay their own traveling expenses, receive help from their churches or Conferences, if in the judgment of said churches or Conferences they should attend.

Now we want to know how many would like to attend such an Institute as is here proposed. We want to hear from any, old or young, who are in favor of such a movement, that we may know how far it is indorsed by our people. We want to hear from churches or Conferences in regard to any whom they can recommend. Write one and all. Speak freely. Do not delay. The work, the truth, the times, demand enthusiasm.

We the undersigned were appointed a committee, Sept. 26, by the Battle Creek church, through its chairman, Bro. White, to call the attention of our people to this matter, and we respectfully submit the foregoing, hoping for an early response.

Address Eld. James White, Battle Creek, Mich.

U. SMITH, S. BROWNSBERGER, WM. RUSSELL, Committee.

The Health Institute.

THE Board of Directors of the Battle Creek Health Institute find it necessary to state as follows:—

1. That all patients must pay their bills promptly each week.

2. That no persons, under any circumstances, will be treated less than one-half the regular prices.

3. That all persons expecting deductions from regular prices must first state their cases by letter, and wait for an answer before coming to the Institute.

When we state that the delinquencies of only those patients who were at our Institute, September 15, 1874, amounted to seventeen hundred dollars, the friends of the institution will agree with us that it is high time to "turn over a new leaf." The Directors decide to treat the Lord's poor at one-half regular rates, provided the brethren, or churches, or Conferences, or tract and missionary workers, pay this one-half for them. But if they be in such circumstances that their brethren and friends will not assist them, they need not expect deductions at our Institute.

JAMES WHITE, Chairman of Board.

To Correspondents.

F. A. BARLOW: We see no objection to the connection between Rev. 11:4, and Zech. 4:3-6, 11-14, in the fact that Zechariah wrote so long beforehand. It is customary in the sacred writings for future events to be referred to in the present

tense, and even in the past tense. See Isa. 9:6, 7; Jer. 31:15-17, &c.

Will you please explain through the REVIEW 1 Tim. 4:1-5? I ask for information. W. B. K.

We consider this scripture partially fulfilled in modern spiritualism. Seducing spirits and doctrines of devils describes them and their teaching; and some have departed from the faith, the correct teaching of the Bible, and given heed to them. They speak lies in hypocrisy. Their consciences are seared with a hot iron. They seem to have neither conscience nor a moral nature. They forbid to marry. This means opposition to marriage as an institution. And never was there such an onslaught made upon that divine ordinance as is made by the ultra free lust spiritualists of to-day. This feature is sufficient to identify spiritualists as the ones to whom this language refers. And we look for the next specification, abstinence from certain kinds of food, not necessarily flesh, to be fulfilled by some diabolical freak into which the devil will lead them; for he is leading them captive at his will.

A friend of mine would like to know your reasons for interpreting the seven trumpets of Rev. 8 and 9, fulfilled in the past, figuratively, and the seven last plagues of chap. 16, to be fulfilled in the future, literally. T. F. K.

We believe the rule which lies at the foundation of correct interpretation, to be, to take all language in its literal sense when no good reason can be shown for taking it figuratively. There is much in the trumpets that is literal, and some things in the plagues which are figurative. For instance, it is not to be supposed that the angels have literal vials, and pour out some kind of fluid upon the earth. But these are symbols of judgments to be inflicted, which are literal. The trumpets as is apparent are mostly in the past; and as they denote political events they are to be interpreted in accordance with the historical records of such events. The plagues can clearly be shown to be future, and there seems to be no reason for supposing that they are not literal, as similar judgments have been inflicted literally in ages past. These cannot be placed in the past, as they contain the unmingled wrath of God, which cannot be inflicted while there is a Mediator between God and man.

H. G. B.: We think it probable that the cloud, as a sign of the Son of man, will be seen before he can be discerned upon it. Paul says that the first covenant had ordinances of divine service and a worldly sanctuary. And the ark at first contained, besides the tables of stone, the pot of manna and Aaron's rod that budded. At least we so understand Paul's language in Heb. 9:4. It does not appear that all are slain by the plagues; for there is a remnant to be slain by the sword of Him that sat on the horse. Rev. 19:21. We do not think it would be in order for an unordained deacon to assist in the ordinances.

The view taken by Baptists of Matt. 3:11, last clause, is that two baptisms are there brought to view; the first with the Holy Ghost, the second with fire; the former being the work of the Holy Spirit in conversion, which we must experience, or have the second, which is destruction in the lake of fire at last.—The birth of John 3:3, we hold to be the resurrection to immortal life. The new birth commencing in conversion, is completed in the resurrection.—We know of no evidence that the Saviour could appear and disappear before his resurrection, as he could afterward.—In reference to your question whether a local elder has the right to baptize outside of the church with which he is connected, we would say that the "Address on Organization," adopted as defining the duties of officers, shows that elder, bishop, pastor and overseer, denote the same office, and that this office is confined to a particular church: from which it would follow that a local elder of one church could not, by virtue of that position, exercise his office in any other church. U. S.

Imposters at Large.

In the REVIEW of July 7, 1874, we exposed a person by the name of L. D. Bruce who was endeavoring to obtain money from the brethren in different places on pretense that he was connected with this Office, and happened unexpectedly to be in need, and when he returned would repay, &c., &c. He was then operating in Canada.

A sister now writes from Champlain, N. Y., that there is a person there calling himself Wm. L. Smith, putting forth a similar pretense. Either this is the same person under a new name, or another imposter equally contemptible. The law is clear against all attempts to obtain money on false pretenses; and we advise our brethren to make it unpleasant for all such vagrants and vampires. U. S.

A Fire Test.

In the report of a spiritualist camp-meeting at Terre Haute, Ind., last month it is said that a medium bared her arms and dipped them into burning alcohol and poured it over her neck and face and came off unscathed. She had previously warned all against speaking during the performance, and not until some one thoughtlessly spoke

during the repetition of the act did the flame take effect upon her. That however seemed to break the spell, and she immediately cried out with pain. U. S.

Elder John Byington, now at the house of his son-in-law, Bro. G. W. Amadon, of this city, writes to the brethren and sisters, Sept. 27, as follows:—

"I am on a sick bed, from which I may not recover. Will you remember me in your prayers?"

Will George F. Richmond please send his address to Mrs. Electa Richmond, Jamaica, Vt.?

The General T. & M. Meeting of Mo. and Kan.

As this meeting is appointed at Centerville, Linn Co., Kan., we hope to see a general rally of the workers in this cause in this Conference. A kind of second camp-meeting, it will commence Friday evening. Let all who can come prepared to camp on the ground. Those coming on the Gulf & Ft. Scott R. R. will stop off at Pleasanton and be met with teams the 16th about noon. J. H. ROGERS.

Notice.

Those coming to the Centerville meeting will find conveyance from La Cygne to the place of meeting by being on the day train Thursday, Oct. 15. If any expect to come on the L. L. & G. R. R., they can be met at Garnett by notifying me immediately. SMITH SHARPE.

THE bread of life is love; the salt of life is work; the sweetness of life, poesy; the water of life, faith.

Appointments.

And as ye go, preach, saying, The kingdom of Heaven is at hand

*Services in Chicago, every Sabbath (seventh day), at 289 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago are invited to attend.

THERE will be a general meeting of the T. & M. Society for the Mo. & Kan. Conf., at Centerville, Kan., Oct. 16-18, 1874. This is designed to be a general rally for all the friends in the Conference. Let each director come prepared to report as far as possible, and let all come, that we may become more thoroughly acquainted with the workings of the Society. J. H. ROGERS, Pres. Mo. & Kan. T. & M. S.

THERE will be a general quarterly meeting for the Illinois T. and M. Society held at Serena, La Salle Co., Ill., Oct. 10, 11. Let the directors hold their quarterly meetings in their respective districts September 26 and 27, and forward reports to Carrie Dryden, Keithsburg, Mercer Co., Ill. District No. 3 will hold their quarterly meeting in connection with the general quarterly meeting. We hope our brethren within a reasonable distance will make an effort to be present, and that the secretary and directors will be there without fail. We extend a cordial invitation to Bro. S. N. Haskell to meet with us. R. F. ANDREWS.

P. S. Let the directors give notice in their respective districts of the place of their meetings by letter to the churches in their districts. R. F. A.

Grove Meeting in Iowa.

No providence preventing, there will be a grove meeting, commencing Oct. 8th and continuing to the 12th, at Cook's Landing, Monona Co., Iowa, in the vicinity of the Onowa church, three miles from Blanco Station on the Sioux City R. R. There will be teams at the station to convey passengers to the ground. Brethren from Decatur will provide a boat for crossing the river from the Nebraska side.

Brethren, let us come up to this meeting expecting the blessing of God. All that can will come with provisions and bedding to take care of themselves. All are invited. We will pitch the tent on the ground for persons to lodge in. Brethren Boyd and Hart are invited to be with us. J. BARTLETT, J. W. McWILLIAMS.

Quarterly Meetings in Minnesota.

BLUE EARTH City, Oct. 10, 11. Tenhassen, " 14. Cherokee, Iowa, " 17, 18. Sibley, " " 24, 25. Mankato, Minn., Oct. 31 and Nov. 1. H. GRANT.

I DESIGN to commence meetings in Antrim, Shiawassee Co., Oct. 10, and continue them over the next Sabbath; at Leroy, Ingham Co., Oct. 24 and 25. J. O. CORLISS.

QUARTERLY meeting in Hillsdale, Mich., the second Sabbath and first-day in October next (10 and 11). Let there be a general attendance. Bro. Byington is invited to meet with us once more. A. L. KEEFER, Clerk.

DELL PRAIRIE, Oct. 7. Evening meetings will be continued over Sabbath and first-day. Would like to meet the friends from Mauston and other scattered ones in the vicinity. Brethren and friends, let us make an effort to seek the blessing of God. O. A. OLSEN.

THE general quarterly meeting of the T. & M. Society of Minnesota will be held at Mankato, Oct. 31 and Nov. 1, 1874. I hope to see our Conference Committee and all the directors and many of the friends of the cause at this meeting. We want to lay plans and open the way at this meet-

ing for the tract and missionary work to go forward the coming winter. The winter months are the best time to work in the cause in Minnesota. The new meeting-house at Mankato will be dedicated at that time. Let all the directors appoint and hold their district quarterly meetings two weeks previous to our general quarterly meetings, and be ready to report all that has been done in each district. Elds. Lee, Curtis, and Ellis, are especially requested to be at this meeting. I would say to the brethren and sisters to come prepared to take care of yourselves as much as possible, as but few of our people live near the place of meeting. HARRISON GRANT, Pres.

QUARTERLY meeting of the T. & M. Society for Dist. No. 3, Mo. and Kan. Conf., will be held in connection with the general quarterly meeting at Centerville, Linn Co., Kan., Oct. 16-18, 1874. Hope to see a general turnout. Librarians will see that all the members have their reports properly filled out. We will have the tent on the ground now being used by Brn. Sharpe and Stevens. Bro. Rogers will be with us. Can Bro. Haskell meet with us? All those coming by rail will stop at Pleasanton, where teams will be ready to take them to the ground on the 15th. Those coming by rail will please write me at Farlinville immediately. J. N. AYERS, Director.

QUARTERLY meeting of the T. & M. Society for Dist. No. 4 of the Mo. and Kan. Conference, at Wild Cat school-house, Howard Co., Kan., Oct. 3 and 4. Hope for a good attendance. Eld. Rogers is expected to be present. GEO. D. SYMMS, Director.

Business Department.

Not slotful in Business. Rom. 12:11.

A BLUE cross on the margin of your paper signifies that your subscription will expire in two weeks, and that an earnest invitation is extended to you to renew at once.

RECEIPTS

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & HERALD TO which the money received pays—which should correspond with the Numbers on the Pastors. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

\$2.00 EACH. Mrs A F Moe 46-12, Thomas Brown 46-14, Maggie Champer 46-14, Mrs L Sweetser 46-12, J Loughhead 46-14, Thomas Hibben 46-14, Mary F Conklin 46-14, Mrs R Perkins 46-14, E E Guild 46-13, Elijah Hartshorn 46-12, Maxon Lamphere 46-15, T Lindsay 46-14, S C Webster 46-10, A C Gilbert 46-13, Aaron A Hoover 46-12, Thomas Nettlingham 46-14, Hiram Witter 46-1, Wm Kelly 46-12, D D Wonders 46-13, Mrs Joel Latson 46-13, E J Church 46-16.

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Miscellaneous. Wm Rea 1.50 46-12, J G Betzner 25c 44-25, S Sloan 25c 44-25, A M Baxter 25c 44-25, G W Starr 25c 44-25, A Carine 25c 44-25, Geo Vore 25c 44-25, Henry Mowery 25c 44-25, S K Minton 25c 44-25, Wm Henricks 25c 44-25, Jacob Oyer 25c 44-25, J E Turner 25c 44-25, Joel Garand 25c 44-25, J E Garand 25c 44-25, Cyrus Baker 25c 44-25, J N Mendenhall 25c 44-25, Susan Bussard 25c 44-25, L N Snoderly 25c 44-25, R C Foot 25c 44-25, Ulry Apple 25c 44-25, Geo W Ghawver 25c 44-25, Oyer Joseph 25c 44-25, H T Howard 25c 44-25, A D Jones 25c 44-25, John Tinney 25c 44-25, T J Mason 25c 44-25, A Field 25c 44-25, W R Breckenridge 25c 44-25, Wm Della Frick 25c 44-25, G W Graves 25c 44-25, D O Crane 25c 44-25, H C Clark 25c 44-25, S R Bennett 25c 44-25, David Elkins 25c 44-25, S J Anderson 25c 44-25, Jacob Hatten 25c 44-25, Hattie Stacy 50c 45-12, A Cummins 50c 45-12, J R Lewis 3.00 44-1, A E Tallman 1.50 45-19, H H Howton 50c 45-12, Sarah Dunclee 50c 45-12, F H Chapman 2.62 47-17, J M White 50c 45-14, Joanna Shoemaker 50c 45-12, John Shaw Jr 1.50 46-12, Henry Harvey 1.50 46-12, Betsey A Hunt 1.50 46-12, Samuel Abbey 1.50 46-12, Jacob Cronder 25c 44-25, O F Tripp 50c 45-14.

Books Sent by Mail.

Lois R Carr \$1.85, J Davidson 2.00, Mrs E A Brown 2.00, Nathan Jarman 1.15, John Reif 25c, Rachael Campbell 1.85, G W Colcord 1.00, G H Babes 80c, Flavel Simonson 1.00, Frank Starr 1.00, Samuel Sharp 2.18, S A M Morrison 2.00, Ed Cox 1.32, E J Chalfant 1.75, A M Baxter 15c, Cyrus Baker 15c, M W Perkins 55c, Mrs N R Bolles 25c, Mrs Mary A Platt 50c, H W Decker 2.75, Mrs S Haynes 50c, D S Plum 1.00, Maggie Martinell 10c, L A Cartwright 50c, Mrs Emma Davis 25c, James Evans 1.20, Sarah J Burwell 25c.

Books Sent by Express.

F A Buzzell, New Ipswich, N H \$7.00, B L Whitney, Manlius Station, N Y 37.57, A A Hutchins, Haskins, Wood Co Ohio 44.45.

Cash Received on Accounts.

A O Burrill per E Van Deusen 1.00, R J Lawrence per Aaron A Hoover 4.20, D H Lamson 3.50, Ohio T & M Society 94.72, Wm C Gage 9.00, S N Haskell 841.75.

General Conference Fund.

G W Mitchell (s s) 10.00, N Y & Pa Conference 1000.00, Ohio Conference 250.00.

General Conference Tract and Missionary Society. G W Davis 25c, Ohio T & M Society 150.00.

Michigan Conference Fund.

Received from Church at Leslie per F L Richmond 44.00, Wright 117.05.

Book Fund.

Sister Glascock 10.00, E J Bane 10.00, Sarah Glascock 10.00, James Sprinkle 10.00, J W Lucas & wife 10.00, H A Cram 10.00, Johnston Van Emans 5.00, Thomas Mc Vetty 5.00, H A St John & wife 5.00, Mrs P M Dunbar 6.00, Sister Kloffonstain 3.00, Melissa Boardman 1.00, Emeline Boice 50c, John Crouse 1.00, Geo Hall 2.00, Albert Wike 1.00, James Kloffonstain 2.00, Flora E Lucas 1.00, Mary Richardson 1.00, Malon Meeker 4.00, Amos Zellers 1.00, Vilney H Lucas 50c, V Null 50c.

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